

ZION'S HERALD

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GILBERT HAVEN, Editor.
ALONZO S. WEED, Agent.

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THE SWEETNESS OF HIS NAME.—The soul sighs for rest. In its turbulence of spirit it looks to Jesus, and lo! the waves cease to roll, and there is a great calm. He smiles, and the clouds disperse, and sunlight floods the heart afresh. "His name yields the richest perfume" to the enraptured saint. "All thy garments smell of cassia," exclaims the Psalmist. Every sense is intoxicated with bliss. Many, unchanged in their nature, do not apprehend how it is that Christians have such a passion for Christ. They cannot understand the Song of Songs, or the equally ardent affections of John, in his Gospel, Letters, and Revelation. They are incapable of appreciating the love-sick hymns of the Church which have not yet found entrance into the artistic collections, but which are the breathings of a passion divine. As tales and poems of love are by far the most popular of all tales and poems, so these warm outpourings of love for Christ are the most natural and popular of Christian songs. Wesley rose often into this mood; but his followers, with less art and more ardor, have sung more frequently these affectionate strains. The camp-meeting and revival melodies are full of this love. It breaks from every line, palpitates in every note, thrills with every sentence, and possesses those who sit and sing themselves away to everlasting bliss. How tender that long-time favorite:—

"How tedious and tasteless the hours,
When Jesus no longer I see;
Sweet prospects, sweet birds, and sweet flowers,
Have lost all their sweetness to me.
The midsummer sun shines but dim,
The fields strive in vain to look gay;
But when I am happy in Him,
December's as pleasant as May."

When John Newton wrote that, he felt the floodings of holy love and longing. So have myriads as they sung its happy plaints. Let this love possess your soul. You will then neither hear nor heed the storm raging without, or, if you hear it, it will only make your bliss more blessed. As happy lovers feel not the storms that beat upon the windows, so your soul, lapped in the love of Jesus, is unmindful of the howlings of skepticism and ungodliness that rage in the outer darkness, cold, stormy, black, barren.

Cling to this precious sweetness. Let it make your own soul equally fragrant. Then shall you rejoice in this celestial mood of soul, and walk in a June garden of roses and sunshine all your earthly days, which are not earthly, so full are they of Christ's holy, spiritual delights, while you ever say and sing of your divine Lord and Lover:—

"As ambergris leaves a rich scent
Unto the taster,
So do these words a rich content,
An oriental fragrant, *My Master.*"

"O what sweetness from the bowl
Fills my soul!
Such as is and makes divine!
Sun and stars (fled from the sphere)
Melted there,
As no sugar melts in wine.

"When I had forgot my birth,
And on earth,
In delights of earth was drowned,
God took blood, and needs would be
Spilt with me,
And so found me on the ground.

"Having raised me to look up
In a cup,
Sweetly He doth meet my taste;
But I still being low and short,
Far from court,
Wine becomes a wing at last.

"For with it alone I fly
To the sky,
When I wipe mine eyes and see
What I seek, for what I sue;
How I view
Who hath done so much for me."

Rev. Mr. Murray preached an old sermon last week Tuesday, in Music Hall, in favor of Woman Suffrage, written a few years before, and delivered then for the

first time. He took strong ground in favor of the movement, his only mistake being in applying somewhat severe epithets to those who took the other side. A slight flavor of bitterness, arising from the Dickens controversy could be tasted in that part of the speech. Better let all sides talk it out. They who believe it demoralizing, let them say so. Mutual conference will disarm all fears if they are false, and advance the cause all the more rapidly. Mr. Murray showed how completely united man and woman are in all other spheres, and how greatly civil affairs would be benefited by her sharing in its concerns.

THE TWO GOVERNORS.—*The Register* doesn't see the difference between Gov. Andrew and Gov. Claflin on the liquor question, and dares the *HERALD* to condemn the latter as it has the former. The *HERALD* has commented on Gov. Claflin's signature, and regretted it, which *The Register* has not done. But his course in this matter is not much after that of his eminent predecessor. He yielded for official considerations, as Gov. Andrew did in signing death-warrants, which he most heartily condemned. He did not oppose all Temperance legislation, vetoing bills in favor of Prohibition, defeating by personal and persistent effort other like bills, that would have passed but for his resistance; get up a huge assault on the whole principle of Prohibition, and make the young men of the Commonwealth and the country wild in the rage for free rum. Mr. Claflin's speeches have advocated the very opposite of this. He has plead with legislators personally, not to drink; the first time a Governor ever thus addressed his coördinates. He has declared Prohibition is the only result to which the State must attain. He has urged the development of public sentiment in favor of total abstinence and Prohibition. Though a man of wealth and hospitality, no liquors ever stain his board, official, or private; though an official guest at State and official dinners, no wines ever wet his lips. In utterance and example he is without spot. Would that the like could be said of his great forerunner. *The Register* may get heated, and introduce even such intentional falsehoods, as that the *HERALD* favors the drinking of cider, but it cannot quite get these two Governors into the same box on the liquor question. "The Methodist sinner" has never sinned after his brother sinner's fashion. We are all sinners, though *The Register* may find it as hard to accept that doctrine, as one of its preachers did, who once said to a Congregationalist minister, "You might tell *your* people they are all sinners, but I could not say it to mine; they are altogether too respectable for such accusations." But though all are sinners, they are after a different sort, and the strenuous efforts put forth by one Governor, to break down the public sentiment of Massachusetts against total abstinence and Prohibition, are exactly the opposite of the efforts put forth by another Governor to prevent this complete demoralization the other attempted, and largely effected. Every point he has yielded to the anti-Prohibitionists, has been caused by the weakening of Temperance strength through that great effort and greater character, the necessity which lies on a general to fall back, in order to preserve the centre, which defeat has imperiled.

By the way, why does *The Register* so ceaselessly defend Gov. Andrew's career on the Temperance question, and as ceaselessly ignore Judge Pitman's? The latter is as ardent a Unitarian as the former, and as cordial a believer in James Freeman Clarke. They cannot both be praised for their treatment of the same reform. One steadily opposed it, the other has steadily favored it. They constantly opposed each other as Senator and Governor in this matter, and yet not a word in praise of Judge Pitman have we seen in its columns, and many a word, far too many, in indiscriminate eulogy of Gov. An-

drew. What will it do when the Christian Prohibitionists, without its aid, elect Judge Pitman Governor, as the Christian Abolitionists, also probably without its aid, elected John A. Andrew? Of course, then, it will be boasting about Gov. Pitman, as it now does about Gov. Andrew, and warning off all intruders who, having had something to do with his election, shall feel at liberty to commend or condemn his course, as it agrees or departs from that which is right. Get ready, *Register*, for Gov. Pitman. The king is dead: long live the king.

The Liberal Christian thinks "the old Anti-slavery people will all testify that the Anti-slavery reform was not due largely to the Church;" and then, as a proof, asserts that "multitudes of the active members of Christian churches all over the land were active supporters of the system of slavery, until a very short time before its extinction."

The fact that many churches did not assist in the Anti-slavery movement, does not affect our declaration. Many churches do not now help the Temperance movement, chief of which is that of which the *Liberal Christian* is the organ. Yet it is also true that nine tenths of the Temperance work, in every phase of it, is due to the Christian Church. The original Anti-slavery people were almost exclusively church members. From some ecclesiastical organization came about every one of Mr. Garrison's first helpers. When some of them left the Church and attacked her, others stayed in her, and fought for both the Church and Abolition as Henry Wilson will show in his history. Rev. Dr. Leavitt will also show it in the one he has projected, and we trust will complete. The three thousand New England ministers who protested, "in the name of Almighty God and in His presence," against the iniquity of the Nebraska Bill, were only exponents of the half a million of church members that they represented. Like unanimity possessed the churches of Central and Western New York, and of the Northwest. Without this, slavery would have never been overthrown. Nine tenths of its original and acquired power came from the Christian Church, and all of it from the Gospel of Christ.

WHERE IS HE?—For years the Church has demanded the opening of a mission in Italy. Last fall, after long conflict, money was apportioned to this work. The man ought to have been instantly sent forth; where is he? Rumor says Rev. Mr. Vernon was selected, but his appointment on the Book Room Commission prevented his going. Let another take his place. The Scotch Presbyterians are already in Rome. The Wesleyans in January, determined to send a missionary there, instantly. We made a like determination in November. Why is it not done? We hope the appointing power will not wait much longer. We ought to have gone in January, entering the city with Victor Emmanuel. There are several churches there that we could buy, if we only had a man in the field. Don't wait. Announce the Presiding Elder for Italy and Rome.

The grand Festival and social reunion to be held in Music Hall on the 22d inst., is looked forward to by the whole Methodist community with the deepest interest, as the preparations made for the occasion are rumored to be on an extensive scale. Music, poems and addresses by our most popular men, are among the intellectual attractions, while in the matter of refreshments, there is no knowing what the ladies are concocting. But to most who attend, the meeting and greeting of old friends will be not the least delightful feature. We understand that the churches in all the neighboring cities and towns will be largely represented. The proceeds are to be devoted to the city mission cause.

Original and Selected Papers.

SAINT PETER'S OF THE WEST.

Where the beautiful, beautiful river,
In her soft, white veil of mist,
To the mighty King of waters
Glides down to keep her tryst.

Where sweetest flowers and bird-songs
Welcome the summer morn,
And emerald meadows lie among
Broad, golden fields of corn.

Where skies are blue, and winds as soft
As ever kissed the earth,
Where plenty shouts on the autumn hills,
And smiles by the winter hearth.

In the greenest of green valleys,
In the shade of a sacred grove,
Is a church, whose slender spire to-day
Points silently above.

'Tis not like our gorgeous temples,
With gilded roof and dome;
Not like the grand cathedral
That crowns the hills of Rome;

And yet, when you hear its story,
The name that suits it best,
You will say with me, should surely be
Saint Peter's of the West.

Once, where its white wall rises,
A humble cabin stood,
Where met, as humble worshippers,
The pioneers of the wood.

There, with their dusky brethren,
For many and many a year,
A little band had knelt and prayed,
In reverent love and fear.

But time, alas! had scattered
The faithful far and wide;
Young men and maidens left their homes,
Strong men grew old and died,

Till all but one had fallen away,
As the leaves in autumn fall:
One who esteemed himself the least
And humblest soul of all.

Still, faithful, at the time of prayer,
The silent aisle he trod.
He dared not break the covenant
Which he had made with God,

But kept in his accustomed place,
At the accustomed hour,
And trusted, with undoubting faith,
His Father's love and power.

He thought the Lord to him drew near
When he called upon His name,
And the saints, whose bodies round him slept,
In sweet communion came.

He worshiped as if hosts unseen
Came down to hear him say,
Let us rise and sing to the praise of God,
And let us kneel and pray!

Time came and went; that humble house
Was tottering to its fall;
The tender faces of the stars
Looked through the broken wall.

If other light was round his way,
Only for him it shone;
The voice that spoke behind the cloud,
Spoke to his heart alone.

One night, poor Peter, strong in faith,
Knelt while the tempest blew,
And prayed that there the Lord would build
His Zion up anew.

A lonely traveler on his way
Anear the ruin passed,
And heard that tender pleading, through
The sobbing of the blast.

'Twas a dreadful night to be abroad,
And the stranger shook with fear;
Man seemed too far away from him,
Jehovah seemed too near.

He paused, drew towards the hut, and saw,
By a flash of angry light;
One single man, with a face as dark
As the face of the angry night.

He said no more his mother's prayer;
Her faith he had not kept;

But a holy awe came o'er him now,
He bowed his head and wept.

And Peter knew why his steps were stayed,
Though the stranger knew not why;
And that a man was sent from God,
In answer to his cry.

So he told him of his waiting long,
And of his wondrous plan;
"I prayed for one with help," he said,
"And lo! thou art the man!"

And the traveler told the tale abroad,
And his hand was never stayed,
Till a church-spire pointed up to heaven,
On the spot where Peter prayed.

And Peter saw it done, and sat
With the elders in his seat,
Till he joined those hosts invisible,
With whom he used to meet.

O, for such love! O, to believe
His blessed words are true,
Who saith, according to your faith,
So be it unto you.

O, for the perfect trust he had,
Who knelt and prayed alone!
Then would God's kingdom come on earth,
His holy will be done;

Then would ten thousand altars rise
Where men their Lord confest;
And myriad spires stand round about
Saint Peter's of the West.

PHOEBE CARY.

THE LIVES AND DEATHS OF THE INFIDEL SAINTS.

BY REV. DANIEL DORCHESTER.

[Concluded.]

"When they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools."—ROM. 1. 21, 22.

VOLTAIRE

is another of Mr. Frothingham's apostles of Free Religion. After enumerating some of Voltaire's virtues: he says of him, "Surely, at the end, he could say, 'I have fought a good fight; I have kept the faith.'" These were the words of the great Apostle to the Gentiles. Let us see whether this apostle of infidelity could use such language at the close of his life.

In "Simpson's Plea for Religion," published at the commencement of this century, are the following facts in regard to Voltaire.

"When the first apprehensions for his life were entertained, D'Alembert, Diderot and Marmontel hastened to support his resolution, but they were only witnesses of their own ignominy. The long agony of the dying skeptic was characterized by rage, remorse, recantation, blasphemy, and reproach. In the first days of his illness, in spite of all his associates, he showed signs of wishing to return unto the God he had so often blasphemed. He called for a priest. His danger increasing, he sent the following note to the Abbé Gaultier:—

"You had promised, sir, to come and hear me. I entreat you would take the trouble of calling on me as soon as possible.

"Signed, VOLTAIRE, Paris, 26th Feb., 1778."

A few days after, he wrote the following declaration, in the presence of Abbé Gaultier, the Abbé Mignot, and the Marquis de Villevielle, copied from the minutes deposited with M. Mouet, Notary of Paris.

"I, the undersigned, declare that, for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the Church, the Rev. the Rector of Sulpice having been pleased to add to his good works that of sending to me the Abbé Gaultier, I confessed to him, and, if it please God to dispose of me, I die in the Church in which I was born; hoping that the Divine Mercy will deign to pardon all my faults.

"Second March, 1778, signed in presence of Abbé Mignot, my nephew, and the Marquis de Villevielle, my friend."

The Marquis de Villevielle was the individual to whom, eleven years before, Voltaire wrote: "Conceal your march from the enemy in your endeavors to crush the wretch!" A favorite motto, with which he closed his letters to his friends was, "Crush then, do crush the Wretch," referring to Christ.

Voltaire permitted the above declaration to be carried to the Rector of Sulpice and to the Archbishop of Paris, to know whether it would be sufficient. But when Abbé Gaultier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators strained every nerve to prevent their chief from consum-

inating his recantation, and every avenue was closed against the priest whom Voltaire had sent for. Rage succeeded to fury, and fury to rage, during the remainder of his life. Sometimes he would turn upon his companions: "Retire! it is you that have brought me to my present state. Begone! I could have done without you all, but you could not exist without me. And what a wretched glory you have procured me."

They could hear him, the prey of anguish and dread, alternately supplicating and blaspheming that God against whom he had conspired; and, in plaintive accents, he would cry out, "O Christ! O Jesus Christ!" Then he would complain that he was abandoned by God and man. The hand that had traced in ancient writ the sentence of an impious and reviling King, seemed to trace before his eyes his own impious motto, "Crush then, do crush the Wretch!" In vain he turned his head away; the time was coming apace when he was to appear before the tribunal of Him whom he had blasphemed; and his physicians, particularly M. Tronchin, retired, declaring that the death of this impious man was terrible indeed. The pride of the conspirators would willingly have suppressed these declarations, but in vain. Mareschal de Richelieu fled from the bed-side, declaring it to be a sight too terrible to be endured; and Mr. Tronchin said that "the furies of Orestes could give but a faint idea of those of Voltaire." Could he say, then, at the last, "I have fought a good fight; I have kept the faith?"

This account of the death of Voltaire was confirmed by a letter from M. de Luc, an eminent philosopher, and a man of the strictest honor and probity.

If the apostles of Free Religion die thus, let me die like an old-fashioned, enthusiastic Christian.

ROUSSEAU

is called by Mr. Frothingham "The Apostle of sentiment in religion, and the prophet of the conscience." But he says, "Unbelievers must be judged by their acts." Let us judge of Rousseau by his acts, as recorded by himself in his own autobiography.*

This strange but gifted genius, with an overweening self-approbation that would seem to be morally idiotic, thus declares the events of his life. Rousseau was reared under Protestant influences. In his youth he was bound as an apprentice to an artist. During his apprenticeship he frequently robbed his master, as well as other persons. Before his time expired, he decamped and fled to Sardinia, where he turned Catholic. Then he became a footman, in which capacity he followed his old practice of stealing. He was detected with stolen goods, swore the theft upon a maid-servant, and she was driven from her place in disgrace.

He soon left this place, threw himself upon the protection of a lady whom he admired, who called him her darling, while he called her mamma. She professed the most tender affection for her adopted son, Rousseau, but, fearing he was forming relations to a young lady who might spoil his morals, she herself, out of pure virtue, took him to bed with her. He performed a journey to the south of France. On the way he dined with a gentleman, and debauched his wife. Returning back, he debated with himself whether he should pay the lady a second visit or not; but, fearing that he might be tempted to seduce her daughter also, virtue got the better of him, and he turned aside.

But we forbear. You could not endure the disgusting details of the debaucheries of Mr. Frothingham's "Prophet of the Conscience;" and we should not have referred to them at all, if Mr. Frothingham had not presented so immoral a man under so saintly an appellation. We seldom meet with so much villany, as in this gifted genius. At last, the philosopher marries, and has a family of children, but, like a kind, philosophical father, he sent them to the Foundling Asylum, during his lifetime, lest they should want after his death.

And yet this vile wretch, in this same book, has the unblushing impudence to declare, "No man can come to the throne of God and say, I am a better man than Rousseau." He died of apoplexy, but his last-recorded utterance was in these impious words: "Eternal Being, the soul that I am going to give Thee back is as pure as it was when it proceeded from Thee. Make it a partaker of Thy felicity."

Here is an example of a "conscience seared as with an hot iron;" and yet Mr. Frothingham calls him "the Prophet of the Conscience."

We have done no injustice to Rousseau. We have only given facts recorded by himself, in a spirit of self-gratulation.

Rousseau "a Prophet of the Conscience"! A writer in *The North American Review* (Oct., 1845) says of him, "His conscience, if he ever had one, the only proof of which was his share in our common humanity, was completely overawed by his towering and stupendous self-applause." "Every feeling, however base, was innocent

* Confessions of Rousseau, two vols.

and holy, if he thought proper to indulge it." "He must be an eminent saint, in the estimation of those moralists who believe that one's instincts are always to be allowed and followed, for self was preëminently his oracle and law, from which he did not depart." "An intense, unmitigated selfishness was the chief element of his character."

Rousseau was surely an eminent saint of Free Religion, a complete illustration of the practical and legitimate tendencies of its doctrine of instincts, and Mr. Frothingham is only consistent in setting him up as one of their apostles and prophets.

Several efforts have been made recently to garnish this bad man. A recent writer in the *North American Review*, in 1867, plied all his arts of sophistry to adorn the character of Rousseau, but he was more frank than Mr. Frothingham. Finding that his whitewash would not cover all the stains, he ingenuously confessed, at last, that "it would be a sheer waste of time to hunt Rousseau through all his doublings of inconsistency."

Such are the men of whom Mr. Frothingham says, "Their character will compare favorably with any of the so-called believers of their age." But we ask how will they compare with such believers as Fenelon, Fletcher, Wesley, Edwards, Whitefield and Wilberforce? But Mr. Frothingham says that Paine, Voltaire and Rousseau "have interpreted the sweet humanity of Jesus." When? Where? How? Certainly only by contrast, causing it to appear more beautiful, as opposed to their monstrous deformities.

But he says also, "They are the builders of our most splendid beliefs." It is a poor compliment to Free Religion to say that. Where are "the splendid beliefs" built up by these men? Are they to be seen in their impious utterances, their loathsome lives, and terrific deaths?

The next time Mr. Frothingham appears upon the platform of Free Religion we shall expect to be favored with a portrait of characters which, in Free Religion, will correspond to the eleventh chapter of Hebrews in the Christian system. He may then tell us of a new list of saints, who, through unbelief have "wrought unrighteousness, falsified promises, and opened the mouth of lions, out of strength were made weak," etc.

If Free Religion can make no better defense in the hands of so dexterous a champion, how desperate is her cause, and how unworthy of confidence. How appropriate the words of Paul: "When they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." Professing themselves to be wise, they became fools." These men all knew God. Paine was reared a Quaker, and, in early manhood, was for a short time a preacher of the Gospel. Voltaire was reared in the Catholic Church, and Rousseau as a Protestant. But they "glorified him not as God," and "their foolish hearts were darkened."

Messrs. Frothingham, Higginson, Abbott, and others who were originally instructed in the knowledge of the true God, have already traveled far on the same dark and downward road.

REMARKS.

1. While Free Religion is so hard pushed for saints that it is under the necessity of dressing up some of the worst characters in the splendid drapery of rhetoric, and presenting them to the public, as its apostles and prophets, on the other hand, we, thank God! are in no such straits; for "the time would fail us to tell" of Abel, and Enoch, and Joseph, and Moses, and Samuel, and Elijah, and Elisha, and Isaiah, and Jeremiah, and Daniel, and Zechariah, and John the Baptist, and St. John, and St. Paul, and Polycarp, and Ignatius, and Irenæus, and Tertullian and Augustine, and an innumerable company in modern times, and thousands of thousands now living, "who, through faith have subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens."

2. How different with this long list of believers, in the closing period of life, from the distinguished unbelievers of whom we have spoken. When was a Christian ever known to renounce his hope in Christ, at life's close, and fall back upon infidelity, or human philosophy, or any other refuge? They have no occasion to do so, for they dwell in light, and see only light beyond. But Paine and Voltaire could not bear to die in "the tents of wickedness," but turned towards "the goodly tents of Jacob," seeking refuge and light in Christ from that awful darkness that had settled down upon them. But we fear they sought in vain.

3. It is an encouraging thought, that, while turning away from God brings darkness, on the other hand, turning towards Him, and improving upon the knowledge which we have of Him, brings more light, and with it rest, peace and assurance. And "if our eye be single, the whole body shall be full of light."

MABEL'S WARFARE.

BY HER FRIEND.

XI.

"Every real life is a story, were it only told."

At length there came a day on which the burden on his heart became so heavy that he felt unable any longer to bear it. Groaning in spirit, he took his Bible, which seemed to open of itself to the story of the Publican who prayed, "God be merciful to me a sinner." James read the account, and with all his heart he made that simple, fervent, humble prayer his own. Then opening his "Daily Food," saw that the verse for that day was, "My son, give me thy heart." "Yes, Lord; if Thou wilt accept so base and vile a thing!" he answered, as if to an oral request; and falling on his knees, with streaming tears he devoted himself, thenceforth, forever to the service of his God.

Mabel's next visit filled her with joy and praise; and for many days there tarried in her heart a sweet sensation of pleasure which no personal sorrow had power to banish.

When Ben and Kate were sent from home to school, the next two children engaged to take their places as waiters to their brother James. But James had not much need of them now. His health was so improved that he was able to wait upon himself, at most times, and when he was not, his mother now was always ready to attend to his wants. Peace was now between her and her eldest-born — peace, if not love — and perhaps, love also.

Mrs. Wolsey had come to have a better opinion of Mabel than of yore she entertained. She now considered her "a really capable girl," and willing to do "her full duty" in the way of helping her family.

Thus stood matters at home. Her father was the only one in whom there had been no change. Mabel's life had settled into calm.

Thus sat she at her work in her private room. The door was always open into the larger apartment of Mr. St. John and his partner, one of whom was usually at his seat.

A step was heard in the outer room. Mabel took no notice, supposing that one of the gentlemen of the firm was there. The step approached; it crossed her threshold. She lifted her head, and glanced absently towards the door, her mind full of the figures on which she was working. Seven years makes some changes — often great changes — but a hundred years could not hide from a true woman's eyes her heart's only love, if he were after that to stand before her.

A rush of red to her brow, a spreading of white o'er her cheeks, and almost as much astonishment and agitation on the part of the intruder, Mr. Humbert Montrose. Was it indeed God, who is "very pitiful, and of tender mercy," who thus rudely broke up and banished Mabel's long-fought-for calm?

"We read, 'Blessed are they that endure temptation,' and that temptations are sent upon us, that the trial of our faith, being much more precious than that of gold which perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ."

At dinner that day, Mabel's friends at her boarding-house were sorry to observe her paleness, and want of appetite. To their many kind questions she replied, that she had a headache; and she soon left the table, and retired to her room, which she did not leave again that day.

What a wayward thing is the human heart — so weak in all that is good, so strong in all that is perverse and wrong.

Mabel had really supposed herself cured of her "inordinate affection" for a false man. She had almost ceased to think of him, except to pray for him at stated times. But here she was with her work to do over again; and, truth to tell, she felt small strength or courage to undertake it.

What passed at the interview in her business room she never revealed to any one; but the clerks wondered to one another if Mr. Montrose had seen a ghost in the counting-room, he looked so pale as he came out. He was not a stranger in that store, having long done occasional business with the firm; but, strange to say, Mabel had never until that day known it.

Next morning Mabel was in her accustomed place. No use to give way to her feelings, she told herself. But those who have tried it know how hard it is to work with the tugging of pain at the heart-strings, the throbbing of a hopeless sorrow in all the veins.

"Am I a fool, or self-deceived?" thought the poor girl. "Could I be left to such folly if I were accepted of the Lord? O, what will become of me? What shall I do? No human being ever did or ever will look to my eyes so beautiful, so altogether lovely as he does. My heart seems to be literally chained and locked fast to him. I felt, when he turned from me yesterday, that he was

dragging it, bruised and bleeding, over the ground at his feet. Why should one human being obtain such mastery over the feelings and the happiness of another? How can it be right in God to permit such things? Now, for all I know so well what he is, and in spite of my desires and efforts to be free from his power, there is nobody else to me but him in this wide world. I am a fool! I am ashamed of myself. I despise myself; but what of all this, when the case is so? Ingrate to God that I am, all the mercies and blessings of my lot seem to me as less than nothing, and vanity, because I am denied truth and nobleness in the lover of my choice. I must needs go and love a traitor, one unworthy of the name of man; am not I rightly punished? Why can I not take it patiently? Why am I not able to control my feelings? Why, with abounding blessings, must I forget all, to be overwhelmed by this one woe? O, Mabel, Mabel! what if you were sick, and poor, and friendless, as so many thousands are, besides being betrayed as I have been by one loved better than life. Surely I know my folly and ingratitude to God; surely I am sorry for it, but how to overcome I find not."

Thus bitterly reflecting, poor Mabel worked violently away at her letters, writing she scarcely knew what, yet by a sort of outside intelligence, doing about what needed to be done.

In a few days she had regained something of her self-control. A visit to James aided to soothe and settle her feelings. Her brother was now fast becoming her supporter and teacher. Thus were her good deeds being returned to her own bosom. But her troubles were not yet over.

"We are to have some new boarders," said Mrs. Mendal, at the table one evening. "They are coming to-morrow — Mr. Montrose and his wife. They are elegant and charming people. I am sure we shall all be pleased to have such an acquisition to our family circle. Why, Mabel!" cried the good lady, in sudden alarm, as her eyes fell upon a ghastly face at her left hand. "Quick, Mr. Holmes; she is certainly fainting!"

It was true. Mabel, in the weakened state of her nerves, had been unable to bear the sudden shock given her by the totally unexpected announcement just made.

Nimble Mr. Holmes executed a remarkable movement, by which he upset his cup and his chair, but which resulted in saving Mabel from reaching the floor.

She was borne to the sofa, and as soon as her senses returned, and she became able, she retired to her room.

What now? she asked herself. Should she quit the place which had been to her a comfortable home? She finally resolved that she would do no such thing. Mr. Montrose had caused her trouble enough already. He should not cost her her home.

Reasoning, wrestling, and praying, Mabel regained her wonted self-command, and when the new boarders were introduced, she was able to greet them as she would have done any strangers — with politeness, and perfect composure. Not so Mr. Montrose. He was filled with surprise, and confusion at beholding Mabel, and was scarcely conscious of what he said or did.

Mr. Holmes, remembering Mabel's sudden illness of the day before, and looking now upon the changing and suffused face of the strange gentleman, remarked privately to his cigar, "Thereby hangs a tale."

[To be continued.]

Gambetta was plucky before he left Paris in a balloon. This story is told of his youth: —

"A correspondent says, 'I must tell you an anecdote of Gambetta, who was always regarded as being very peculiar, and now as being half crazy, that, perhaps, you have not heard. He has but one eye. When he was eleven years old he was sent to a boarding-school, and, in a fit of home-sickness, wrote thus to his father: "Father, if you don't come and take me home within three weeks, I shall cut out one of my eyes." The three weeks passed, and no father appeared; so young Gambetta, agreeably to promise, went up into his room one day, and with his jackknife coolly deprived himself of the use of his right eye. His home-sickness still continuing, he wrote again thus: "Father, I have but one eye. If you are not here in three weeks to take me home, you will have a blind son." On receiving that, his father doubted no longer his home-sickness, but went and brought him home. Don't you call that real pluck? Pluck in one sense of the word, though it doesn't seem very plucky when one thinks he could not control his home-sickness better. In Gambetta's photographs the left side of his profile is always seen.'"

Some forty years ago, when a man's respectability depended much on his taking a newspaper, a certain shrewd old fellow was one morning enjoying the luxury of perusing his paper (although he labored under the disadvantage of not knowing a single letter of the alphabet), when a more knowing neighbor of his happening in, perhaps to borrow his paper, observed to him that he had his paper wrong end up. The old gentleman, drawing himself up in the pomposity of affronted dignity, exclaimed, "I would have you to know, sir, that if I take a paper, and pay for it, I have a right to read it which end up I please."

For the Children.

THE THREE LITTLE CHAIRS.

They sat by the bright wood fire,
The gray-haired dame and the aged sire,
Dreaming of days gone by;
The tear-drops fell on each wrinkled cheek,
They both had thoughts they could not speak,
And each heart uttered a sigh.

For their sad and tearful eyes described
Three little chairs placed side by side
Against the sitting-room wall;
Old-fashioned enough, as there they stood,
Their seats of flag, and their frames of wood,
With their backs so straight and tall.

Then the sire shook his silvery head,
And with trembling voice he gently said,
"Mother, these empty chairs!
They bring us such sad, sad thoughts to-night,
We'll put them forever out of sight,
In the small, dark room up stairs."

But she answered, "Father, no, not yet;
For I look at them, and I forget
That the children are away:
The boys come back, and our Mary, too,
With her apron on, of checkered blue,
And sit there every day.

"Johnny still whittles a ship's tall masts,
And Willie his leaden bullets casts,
While Mary her patchwork sews;
At evening the three childish prayers
Go up to God from these little chairs,
So softly that no one knows.

"Johnny comes back from the billow deep,
Willie wakes from the battle-field sleep,
To say good-night to me;
Mary's a wife and mother no more,
But a tired child, whose play-time is o'er,
And comes to rest at my knee.

"So let them stand there, though empty now,
And every time, when alone we bow
At the Father's throne to pray,
We'll ask to meet the children above,
In our Saviour's home of rest and love,
Where no child goeth away."

LOTTIE'S IDEA OF GIVING.

BY C. F. W.

One day a few of my Sabbath-school scholars came to spend the afternoon with me. It happened to be the week previous to missionary Sunday, and as our minister had given notice that he should speak to the children on the subject during the day, the girls were discussing the merits of the missionary cause that afternoon in my parlor. I was in an adjoining room when I heard little black-eyed Hattie Keyes say, "I am getting real tired of missionary meetings. It is nothing but beg, beg, all the time. Mother says, two Methodists never met but they passed the time, while together, in praising their Church, and then begging for some cause or other. She says the contribution box is held before her every Sunday, and after she has put in more than she can afford—because, you know, Miss Coe sits behind her—as like as any way, when she comes out of church Bro. Smith or Bro. Jones will hand her a subscription paper to get a present for somebody or to buy books or papers, or something.

"My father feels just as your mother does," said Mary Clarke. "I heard him tell mother last Sunday that he guessed he'd have his salary paid to the church, and then draw enough to pay for the meat and our clothes; and I think it is a shame to beg all that our parents can give, and then beg of us children. It's every little while, 'Children, how much can you give for this?' and 'Can you give a little for that?' or 'Will you take these cards and see how much you can get?' Just as true as I live, I have heard so much about the poor children, and the poor heathen, and the poor—I don't know what, and about practising self-denial, that I have not dared this long time to buy even an orange, and they are so cheap now—"

"Self-denial! I think it is a pretty word for the men to use that come begging so often," said Hattie. "For instance, that man that came begging for the poor children in New York city stayed at Aunt Martha's, and he drank, O! lots of sugar in his tea, and he eat and eat the nicest of cakes, and then after supper he smoked two cigars. I saw him (I asked my father how much cigars cost, and he said fifteen or twenty cents for decent ones), and you know, girls, how that New York man kept talking about 'self-denial.' All the grown folks arn't saints yet, are they, Lottie?"

This question was to a scholar who had been a Christian about a year, a girl whom I loved dearly, and for whom many prayers had arisen that she might do a great deal of good in the world with her many talents.

"Because others do wrong, is no reason why we should," said Lottie. "I think we ought to give because Jesus wants us to, and because we love Him, and I like to deny myself because I am so happy afterwards."

"But, Lottie, do you think we ought to deny ourselves everything for the sake of giving?" said Hattie.

"Don't you remember, girls, the widow and her two mites? It was all she had, and Georgie Maynard read that right, when he said, 'she threw in two mites which

make a farthing; he never gave as much as she did. I don't believe it is right to wish that there were not so many calls for money. My mother most always gives something; some times it is only a little, but she asks God to bless her gift, and she gives cheerfully. She says if we get out of patience, and call those that ask of us beggars, and give grudgingly or because we think we must give, our offering is not acceptable unto the Lord. Now if you deny yourself an orange, and give the five cents cheerfully to the missionary cause, and feel glad you have it to give, and ask God to watch over it and make it do some good, and then feel that you have done something for Jesus, I think it will do more good than a hundred dollars would, given from wrong motives and without sacrifice, and you would feel happier over the five cents than over the hundred dollars. When you put your penny in the box in Sunday-school, do you give it as though you put it in Jesus' hand?"

"Why, no," said Hattie, "tisn't like that; we can't see Him."

"But He can see us, and you know that He said that, 'As ye have done it unto one of the least of these, ye have done it unto me.'"

"Why, I never thought of it in that way, Lottie," said Mary.

"Nor I," said Hattie, "and I think I shall feel differently when I give anything hereafter."

And I thought, "Out of the mouth of babes Thou hast perfected praise."

THE LITTLE BOOTBLACK.

The little fellow was a wanderer. Do you know what it is to be a homeless wanderer, dear little reader? To have no warm, cosy fire to snuggle up to these frosty evenings; no pleasant home table full of nice things to eat, to sit down to when so tired and hungry? Our little boot-black had no home at all, only the steps of an old house to sleep under at night. Do you wonder that he talked bad grammar, and even swore now and then? Almost the only useful thing he had ever learned was, "Shine your boots, sir? shine your boots?" One night as he was going to bed not in a nice bed, with a mother's sweet kiss on his lips, but in his queer lodging-place, he heard a sweet voice in the old house singing, "I want to be an angel," etc. Some poor little girl had learned it in a mission school. Heigho! what's up? Getting pious in this yer house, I reckon," said he, and went to sleep with the sweet song ringing in his ears, and all night it sounded through his dreams, so that he saw shiny wings and beautiful faces; and all sorts of bright things got mixed up with his visions of boots and bread. "That's a real purty song," said he, in the morning, and waited for the girl, and went with her to the school, and became a very bright scholar and good boy, and found a home with a good man, who kept him until he grew up and became a teacher in the school. You see, dear children, what a little song could do, with God's blessing. Do you not pity those poor homeless wanderers? Can you not do something to help them?

ARE YOU THERE, MOTHER?

A mother, busy with her household cares, was obliged to go into an upper room, and leave two little ones alone for some time. So she gave them books and toys to amuse them, which answered very well for a time. But, by-and-by, the house seemed to grow so still and lonesome, they began to feel afraid. So the eldest went to the foot of the staircase, and calling with a timid voice, said: "Mamma, are you there?" "Yes, darling," said the mother, cheerily. "All right," said the little one, more to herself than to her mother. So she went back to her plays for a time. After a while the question was repeated, with the same answer and the same result. O how often, in our loneliness and sadness here in the world, we forget that God still is overhead. But if we only send up our prayers to Him, we shall not fail to get a comforting and quieting answer. Are you ever afraid, dear children? Learn this little verse to say over in such an hour— "What time I am afraid, I will trust in Thee." You need not fear in the darkest night, or the wildest storm, for God is still overhead. Sometimes He sends the storms just to make us turn to Him. It is a good wind, you know, that blows the ship into the safe harbor. So, every thing that makes us call upon God, and draw nearer to Him, is a blessing. "As one whom his mother comforteth," so the Lord will comfort those sorrowing ones who flee to His bosom for rest.—*Presbyterian*.

An old fellow who took part in the late rebellion was one day blowing in the village tavern, to a crowd of admiring listeners, and boasting of his many bloody exploits, when he was interrupted by the question: "I say, old Joe, how many rebels did you kill during the war?" "How many rebels did I kill, sir; how many did I kill? well I don't know just 'zactly how many; but I know this much, I killed as many of them as they did o' me."

In Maine, lately two boys went to the woods, with their father, to see him cut down trees. Through a mistake in calculating how a tree he was cutting would fall, the father was caught and pinned to the ground, the tree lying across his body. At the fearful sight the boys did not lose their presence of mind, but set to work with energy to save their father. Some boys would have exhausted their strength in vain efforts to remove the tree; others would have run and screamed for help, and meantime the father would have died. The boys did neither

of these things. Can you guess how they went to work to save their father's life? They commenced digging a hole immediately under their father, and in a very short time they released him from his situation. Their coolness and wisdom were the means of saving the life of their parent. In such an emergency how many boys would think of digging the earth from under a man pressed down by a tree?

Prosperity is generally based upon knowledge and industry; the swine will always get most that nose most.

REOPENING OF ST. PAUL'S CHURCH, LYNN.

The brethren connected with St. Paul's, Lynn, are worthy of all commendation for the large-hearted liberality with which they took hold of and consummated the much-needed and extensive reparation of their church edifice, which received material damage at the hands of the memorable September tornado in 1869. It was not understood how great was the injury inflicted upon the building until the work was begun, which proved to be one of reconstruction, almost; but as fast and as far as the discovery was made, it proved only a continual incentive to the praiseworthy ambition, in which all shared, to be equal to the emergency. Had the duty of the hour been one of refection from base to pinnacle, we doubt not they would have grappled with it in the same cordial and determined manner as that which constantly characterized them.

To give our readers an idea of the work done, we specify a few of the principal items as follows: The tower, which originally rested upon a truss foundation, has been raised somewhat, and new supports of heavy timber-work have been introduced, giving the whole of this portion of the structure a solidity which it never before possessed, probably. The entire auditorium has been new-plastered, the roof new-shingled, and the edifice painted throughout in handsome style. The approaches to the audience-room, as well as the aisles through it, together with the area of the pulpit and altar, have been chastely covered, — the stairways and entries with hemp matting, and the pulpit and altar with new and elegant carpeting corresponding with that on the floor of the house. Eight star-burners depend from the ceiling, each terminating with eight jets, and two double globe burners project from the wall by the pulpit, the whole lighting apparatus affording a beautifully soft and pleasing style of illumination for an evening service.

Of the more decorative features of the audience-room, we might profitably speak at great length, for certainly a more elegant apartment is not easily found outside of Boston in which to gather an audience to hear of Him to whom the shepherds of the East emptied out their costliest treasures. The elaborate paneling and the ceiling, the contour of which gave the artist amplest scope for diversifying his work, is like a magnificently frescoed rainbow, so harmoniously and yet modestly have the prevailing shades of blue, carmine, buff, and white, been made to blend with each other. Beautiful tablets stand out from the walls flanking the pulpit, each with arched top and descending pillars, that on the left filled with the Ten Commandments, and having the Hebrew inscription of "I am that I am" upon it; and the opposite one containing the Lord's Prayer and the Apostles' Creed, surmounted by a design of the cross, and the words "Lord" and "Christ" in Greek characters. Opposite the pulpit an inscription in Hebrew, signifying "God is a strong tower," is finely lettered each side of the pillars supporting the tower. On the walls, over the beautifully-ornamented window openings, a number of most appropriate Scriptural quotations are displayed, as instructive to the contemplative worshiper as they are neatly and correctly executed with the painter's brush.

The Gothic window in the front of the edifice has been beautifully stained, and transformed into a memorial window in honor of the first minister of this old society, Rev. Daniel Webb, the inscription being, "To the memory of Daniel Webb, born April 13, 1778, first pastor of this Church. Died March 19, 1867." Over the window these words are appropriately placed: "Even so them also which sleep in Jesus will God bring with Him." In the centre of the gallery, which is neatly ornamented, is a fine clock, the gift of Mr. F. M. Sanborn, of the firm of Sanborn & Parsons, of Lynn.

The vestry has also been, with the same thoroughness of detail, renovated throughout, not forgetting to make it harmonize in its transformation with the best of our modern Sabbath-school ideas, as the sweet gems of Scriptural truth upon its walls attest. And when the new sidewalks shall have been put down in front and around the edifice, the neat fence put up for its enclosure, and the more lively-toned coat of paint put on for its protection, as well as beautifying of the outside thereof, our brethren of St. Paul's may well permit themselves to be congratulated by all, on the greatly improved auspices under which they close the second year of the third with their popular pastor.

SOUTH AMERICAN CORRESPONDENCE.

BY REV. T. B. WOOD.

ROSARIO DE SANTA FE, Argentine Republic, Dec., 1870.

THE CIVILIZED NATIVES.

The better class of natives here have a curious sort of civilization. It is a civilization that exists in the very midst of barbarism, and seems perfectly compatible with it. It confines itself to the cities and large towns, has in it no elements of aggression, makes no resistance to the rudeness and lawlessness that prevail throughout the country districts, except barely enough to keep from being overwhelmed by them. A large share of the population of Rosario is of this class. Their houses are built more like military forts than attractive dwellings. Brick is the material universally used, and not only the walls but the floors and roofs are made of this material. The walls are thick, high, and unbroken, the doors and windows all being on the inside, opening into a roofless space in the midst of the house, called the *patio*. This space is entered by an arched hall that has enormous wooden doors next the street, and often other doors of wrought iron next the *patio*. The one or two front windows that are beside the door are invariably barred in with iron, often looking just like prison windows. Such a house is impenetrable and incombustible, and with a few armed men within it, and on its flat top, becomes a complete citadel, impregnable alike to the city police or the band of Gaucho marauders. Inside, these houses are generally well furnished, often with expensive articles from Europe and Asia, for this class is the wealthy class, including the rich families of the colonial times, as well as those that have sprung up since the war for independence. They live huddled together in compactly built cities, leaving the wide expanses of country to half-civilized Gauchos, or savage Indians.

PURSUIITS.

Before the independence no native of the colonies was allowed to hold any of the important public offices. Now, however, this is completely changed, so that none but natives are eligible to most of the places of trust and power. Besides this, no one is allowed to practice law or medicine, without receiving the degree of Doctor of Laws or medicine, from one of the native Universities. Thus the management of their civil affairs, which are exceedingly complex, and the pursuit of the learned professions, gives occupation to a considerable share of the educated men of the country. Others are merchants on a larger or smaller scale, though rarely rising, to the highest, or sinking to the lowest, while a very small portion are devoted to some of the simplest branches of production.

ATTAINMENTS.

But in all these departments they are far from being up with the age. Indeed, the whole style of their thoughts and actions is like that represented in stories of Spain in the Middle Ages. Their education is eminently calculated to contract rather than expand their minds. Their schools are almost solely under the control of the priesthood, that is so dominant in all Spanish countries, and from their first entrance to the primary classes till they reach the highest university degrees, they are compelled to be subject to that influence. The method of instruction, from first to last, is not to teach them to think for themselves, but to drill them to remember what they are told. In all the schools for children, the Romish doctrines are faithfully taught. The scholars are often taken in procession to attend the saying of mass, and other religious performances, and are taught among their first lessons the superstitions connected with the confessional. In the universities, one of which—that at Cordova—is older than Yale or Harvard, Greek is excluded entirely. Latin, mathematics and natural sciences are pursued just about as they were two centuries ago; history and metaphysics are more extensively taught, but are always warped to fit the necessities of Romanism. After a course like this, a short time spent in the study of law, or somewhat more in medicine or theology, makes the student a Doctor in his chosen department.

Of course this sort of education cannot at all compete with that which comes here from France, Germany, England, and the United States. The great railroad builder of this country is a Yankee, the national inspector of mines is an Englishman, the most of the civil and military engineers are French or German, and many of the best physicians are foreigners.

RELIGION.

To this the men are profoundly indifferent. Their education, superficial and hierocratic though it is, is yet enough to lift many of their minds above the dominion of the priesthood. The great mass of the thinking men are secretly or openly infidels. They are disgusted with all they have ever seen that is called religion as simply unworthy their notice. They have no knowledge of the Bible, which their priests have kept from them; they have no idea of a spiritual life, or the benefits of

the Gospel, so they turn away from all religion as from a mass of corruption, deception, and superstition. A small proportion of them occasionally frequent the confession-box and religious services, from all sorts of motives, except good ones.

BUT THE WOMEN

are in a far worse state. Their education is exclusively in the hands of tools of the priests. The schools for girls are marched once a week or oftener to bow before the wooden images over the altars of the priest's churches, and to go through the performance of crossing themselves with their fingers wet with holy water. In the lower grades they learn the merest rudiments of education, and in the higher a few accomplishments. But they come out of it all having acquired more of superstition and immorality than of any good attainments. An English lady, the wife of a Romanist and a physician thus having every motive to be favorable toward the native society in which she has lived for years, does not dare to let her daughters go to one of these girls' schools, though one of the best of them is next door to her own house. Their education, instead of freeing their minds from the tyranny of priestcraft, seems to make them all the more its dupes and slaves,—for such the great mass of them are, from early girlhood to the end of their days. They arrive at womanhood with no knowledge of any but the most trivial employments, with no taste for reading, study, or improvement of any kind, destitute of the ability or the desire to work or think. Their time is spent in sleep or idleness, or most frivolous amusements, or standing in the street doors to see and be seen. They will sit for hours at a time sipping a kind of native tea, called *maté*, utterly idle. And these are the best class of native women in the land. We often see them at the doors of the best houses, where live the first families of this city, standing or sitting, by the hour, with the *maté* cups in their hands, the very pictures of *hopeless aimlessness*. What can they do? To work is the utmost disgrace. For study they are incapacitated by their very education. They have nothing left but to gratify their love of excitement, as far as their limited means will go, and then quench the rest in sleep or *maté*, or something worse. They are completely subject to the priests and monks, who are a notoriously and scandalously corrupt class of men. Society is rotten through and through.

There is obviously no hope for this country without the regeneration of the hearts and the occupation of the heads and hands of these women, and the conversion to a sound faith of their husbands, brothers, and sons.

Our Book Table.

THE MONTHLIES.

The Atlantic is lively. Two of its articles we notice elsewhere. Whittier has a pretty poem; Mr. Fields an agreeable talk on Hawthorne; Whipple a first-class talk on "Shoddy," in brains, work, politics, and he might have added, if he only knew how, which we fear he does not, in religion. He does touch on this slightly, *e. g.*—

"Now the Christian religion, the religion of life, is, in its spirit and essence, the exact opposite of Buddhism, the religion of death. When it is the object of the mind's activity, it overcomes disgust of life by the positive communication of life. But what if your Christian teaching is lifeless? What if you eat husks instead of bread? What if the Christian books you read are not reservoirs of spiritual vitality, but receptacles of juiceless common-places? You will then be Buddhists, though you may boast of sending missionaries to Burmah, and thank Heaven you were born in a Christian land; for shoddy is shoddy all the world over, and the vital laws which make existence a blessing or a plague cannot be balked."

This is all good, only it is also well to look out, lest in our zeal to Buddhize Christianity, we introduce even a shoddy Buddhism in the place of both, so make Boston lower than Thibet, which enjoys at least an honest Buddhism. Howells has a sweet poem, and other essays make an unusually lively number.

Appleton's Monthly is fuller of pictures than any other magazine, and some of them exceedingly handsome, especially those illustrating American scenery. "The Natural Bridge" is very finely depicted. So is the scenery of Jerusalem. Its stories are good, we suppose; its science and popular articles are good, we know. One can find no journal that combines the pictorial, weekly, and the literary monthly so happily as *Appleton's*.

The Ladies' Repository, for March, contains Rev. Mr. Trafton's entertaining poem, read at the opening of Wesleyan Hall. It is full of wit and wisdom, and reads almost as well as it hears, which is a great compliment, as those know who heard it. The persons being begun, had better have been put through, even though it might have appeared that the author had borrowed some "porcupine quills" in that part of his poem. Dr. Butler describes Joel, our first Hindoo preacher, and adds the hope that "he may live to have the honor of representing our Oriental Methodism in the General Conference of our Church." Amen! Dr. Hurst describes a "Tyrolese Mountain Guide." Mrs. Willing talks sweetly on "Religious Sweetmeats."

Scribner begins with a learned article on "Weather Telegrams." The Lager Beer and Fermented Liquorites generally are well shown up in "Gambrianus," whose beery, drunken pictures ought to be served up to Massachusetts Republicans that believe in Prohibition without prohibiting these decoctions. Miss Addie Trafton asks, "Will she ride or walk?" and makes

the poor girl walk. But the walk is a good one, being with a minister. "Life in the Cannibal Islands" is depicted, except that the cannibal part is, Hamlet-like, left out, though the hamlet part is inserted. To see a handsome Gothic church and pretty villages as fruits of our Christianity, will be a hard answer to those who believe in free religion, and don't believe in experimental, doctrinal, saving faith in Christ. Dr. Holland "pitches into" "Lyceum Bureaus" with some truth and some error. They are, like all things human, an amalgamation. The number is sprightly, and the monthly prosperous.

Blackwood describes the "Red River War." It had better have described the origin, though it does dwell with delight on the Winnipeg River and Lake. Cornelius O'Dowd talks brightly on men and things. Its stories are presumed to be good.

The Appletons. Daniel Appleton, the founder of the great house of D. Appleton & Co., and rival of Harper Brothers, was born in Haverhill, Mass., in 1795. He was a store-keeper first in Haverhill, then in Boston, and then in New York. His first place of business there was in Exchange Place, and his first publication "Daily Crumbs." Tall oaks have from that acorn grown. He soon passed into Broadway, when the firm, consisting of father and son, came into notice. They went up town by three steps, the last one just landing them at 549 and 551 Broadway. They employ here a hundred hands, besides the five hundred employed in making the books over in Brooklyn, and one knows not the how many hundreds or thousands engaged in writing them, and the millions employed in reading them. Their works go over all subjects: science, false and true, orthodoxy, heterodoxy, poetry, fiction, and everything. Their *Journal* is one of the best issued.

The Nineteenth Century (Charleston), a Southern monthly, begins with a poem, entitled, "Keep Heart, Brave Southrons." It should have said, Keep Faith. It discourses on American society, which it considers quite given up to drunkenness, and from which it cannot be cured except by introducing cards and dancing at home—a queer medicine; describes experiences in Northern camps; opposes second marriages; and tells a love-story of a Confederate captain's being surprised by the Yanks, and catching a wife by that good chance. It is a good-natured, but earnest Southern magazine of the old school—the hauteur and slavery being left out.

Harper's continues the bright "American Baron." He gets his girl out of the crater of Vesuvius, last month, and this one out of a burning forest. She is getting, evidently, in training for a burning passion. Ireland is well depicted, including its people, most beautiful of countries, most opposite of citizens. "Along the Florida Reef" is also illustrated; so is "Frederick the Great, and a 'Ghost Story.'" This magazine is a wonder for its perfect average. It hits everybody somewhere.

The Religious Magazine talks of "Christian Unity," but hardly sticks to its text when it puts Arius and Athanasius together. It quotes early creeds as a basis of unity, all of which concede the Divinity of Christ, and the Trinity. Renan's essay on the "Date of the Book of Job" is translated. He puts it in the eighth century before Christ. "The Perpetuity of Religion," "The Soul's Thirst for God," and other topics, are treated with ability from a semi-orthodox stand-point.

RELIGIOUS.

HAND-BOOK OF BIBLE GEOGRAPHY, by Rev. George H. Whitney, A. M., illustrated by nearly one hundred engravings, and forty maps and plans. Carlton & Lanahan. Just the thing for Bible students. The Scripture places are put in alphabetical order, and something said of them all. The tribes and leading nations are also described. Plates and maps help to give correct ideas of the chief places. We have never seen so full a dictionary. It is finely gotten up. Some of its discussions are ample. Nineveh, the Dead Sea, Jordan, Jerusalem, receive competent treatment. For much in little, few books equal this. Every teacher will find it will more than repay its cost; every minister, also.

BIBLE NOTES FOR DAILY READERS. A Commentary on the Holy Scriptures, by Ezra M. Hunt, A. M., M. D. Two vols., 8vo. Charles Scribner & Co. Messrs. Scribner are serving the Church with Commentaries to suit every state and condition of mind and purse. In two handsome volumes, with large, clear type, is put a condensed exposition of the whole Scripture. It is, of course, without enlargement on disputed points, or much critical acumen; but it is devout, catches the salient points, and will be found a helpmeet to the Bible, or rather, as the old Scotch woman said, the Bible will be found a helpmeet for it. Messrs. Scribner are also soon to issue the "Speaker's Commentary," another popular work gotten up under the auspices of the Speaker of the House of Commons.

EDUCATION.

THE ENGLISH-GREEK LEXICON, by C. D. Yonge, edited by Henry Drisler. New York: Harper & Brothers. This valuable edition of Yonge's Lexicon is enriched by "An Essay on Order of Words in Attic Greek Prose," by C. Short, LL. D., and a chapter on "Greek Synonyms," from the French of Alexander Pillon. All that the printer and binder could do to make the work acceptable, has been done.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
Mark Twain's Autobiography.	Sheldon & Co.	
Dayton Hall series.	R. Carter.	Gould & Lincoln.
The Lord's Prayer. Van Dyke.		
The Penn Monthly.	Porter & Coates.	
Fire-side Friend.	R. L. Hamilton.	
The Silver Song. Ogden.	Whitney.	
Emma Parker.	A. Randolph.	
Bible Geography.	Carlton & Lanahan.	A. Williams.
The Kindergarten.	Harper.	"
The Apocryphalists.		"
Daisy School.		"
Our School-day Visitor.		"
Zell's Popular Encyclopedia.	Zell.	B. B. Russell.
Eagle-Crag.	Carters.	Gould & Lincoln.
The Stories of Palestine.	Carlton & Lanahan.	J. P. Magee.
The Home Manual.		
Italian Journeys.	Hard & Houghton.	
Our Young Folks.	Osgood & Co.	A. Williams.
Good Words.	Lippincott.	"
Good Words for the Young.		"
Sunday Magazine.		"
People's.		"
Edinburgh Review.	Scott & Co.	A. Williams.
Nannie and I.	A. Martien.	
Frank Austin.	Carters.	Gould & Lincoln.

BOSTON, MARCH 16, 1871.

✎ A liberal discount for three months or more.

4. Thus believing, the heavens will open, and the Holy Ghost descend. It is impossible for God to be false, or fall. He will come, if truly and faithfully called. He will pour forth His sanctifying, comforting, saving power. How He comes, we know not. It may be in diffusing a calm over a disturbed and chaotic Church, all tossed in a black abyss of confusion and commotion — brother against brother, sister against sister, with tongues of vituperation, with hearts of hate.

The verse at the head of this article, was the utterance of the four lepers, in the Old Testament, who sat at the city gate, and saw the camp of the attacking army close at hand. "And they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now, therefore come, and let us fall unto the

St. Louis is the great centre of power. The Roman

Catholics foresaw it, and have made it their Western Vatican. If the Pope comes to America, he will probably be Bishop of St. Louis, instead of Bishop of Rome. Still Protestants—good and evil—are getting a strong hold in that great city. St. Louis has doubled in wealth and population within the last five years, and is likely to double again in the next five, and perhaps then again in the next five. ZION'S HERALD—that blessed old personality—which maintains her immortal identity in spite of the changes of editors, agents, correspondents, and readers—has reason to rejoice that some ten years ago, when the genuine Methodist Episcopal Church in St. Louis was a feeble plant, scantily watered from the Missionary reservoir, and when some extreme Abolitionists, who felt more than they thought, proposed to withhold even that scanty supply of moisture, she, the good old HERALD, exclaimed, "Methodism must be maintained in Missouri. If the Missionary Society gives up these missions, New England will take them up alone." Thank God, they were not given up. And what was the effect? Ask Ex-Governor Fletcher, who, when the rebellion was raging, found that the members of the Methodist Episcopal Church unanimously stood up for the Union. Those few faithful ones offered their property and lives for the nation. And God has blessed the labors of those who have heroically sustained the right.

Ten years ago the Methodist Episcopal Church had less than three thousand dollars worth of property in St. Louis; now its property is worth at least two hundred thousand dollars. A more faithful and devoted company of men and women cannot be found. God is adding to their numbers, and giving them great success. *The Central Christian Advocate* has had a severe struggle, but has prevailed. Dr. Crary, the editor, informs us that the subscription list has steadily increased, and that they are now publishing about three thousand more copies than at the same date last year. The new church, lately dedicated, is a monument to the labor and zeal of its pastor, Rev. Dr. George, and the subscription of twenty thousand dollars to pay the debt, was twice as much as they had dared to hope for. May the Lord add to the numbers of these faithful ones, who are permitted to live and work where life and toil bear the highest price!

Two or three things more, however, ought to be done for genuine Methodism in St. Louis. One is the purchase of a good property for the Book Depository, or branch of the Book Concern. The only way by which the Book Concern can defy the clamor of those who enviously or thoughtlessly oppose it, is to be strong and enterprising. There has not been a time within the last ten years when it would not have been a safe and profitable transaction for the Book Concern to have bought a good respectable property in both St. Louis and Chicago. It is just as safe now. Let a half-dozen, or less, capitalists stand behind the Concern, if need be, in St. Louis, and let a good large building be secured in the heart of the city for headquarters. The great Southwest needs it. It would be sure to succeed.

LAKE HURON.

Our next trip was about six hundred miles northward and eastward of this, to the Michigan shore of Lake Huron. The last forty miles, north of Port Huron, to Forester, is by carriage, over a rough road, with the beautiful Lake Huron on the right, and acres and miles of stumps and logs on the left. Millions of pine trees in this region have been cut down and sawn into lumber, and converted into houses all over several of our Western States. The land is left more desolated than France behind the conquering Prussians. Rejected timber, some standing and some prostrate, stumps and brush, cover it. Fires sweep through parts of it every summer, and the annual vegetation is rank and heavy. It is a perfect ocean of rubbish. In the meantime, the pine lumber having been taken away, the people are turning their attention to agriculture, and patches of the country are cleared, and found to be very productive. Northern Michigan is truly a promising country.

Forester is a village of about a thousand people, and if any weary denizens of the city desire to find a retired and healthy and beautiful place for a summer vacation, we commend them to the shore of Lake Huron, with Forester as a centre. The new Methodist church there is a gem. It cost, with the parsonage, about ten thousand dollars. There was no begging for money at the dedication. Edward Smith, President of the Board of Trustees, arose at the close of the sermon, and stated that the firm, Smith, Kelley & Co., had built the church, paid for the property, and by a deed in his hand, had given the same to the Methodist Episcopal Church. Then, the Trustees having accepted the deed, he on their behalf presented the building for dedication.

This firm till lately, was composed of Edward Smith, who resides at Forester, Michigan, James B. Kelley of Albany, N. Y., and Chester Adams, lately deceased, in Hartford, Conn. Mr. Smith is a Methodist, Mr. Kelley a Congregationalist, and Mr. Adams was an

Episcopalian, and has given by will about two hundred thousand dollars to educational and charitable institutions. Business men like these literally cause the wilderness to become a garden. You would see it were you at Forester. No grog-shops or saloons, no contributions to crime or pauperism, a good union school, a thriving Christian society, a friendly, happy people. Such men, and women, too—for as usual there is a power behind the throne, and to Mrs. Smith much of this is due—show how much can be done when wealth and business, as well as intelligence, are consecrated to God.

E. O. HAVEN.

EDUCATIONAL MEETINGS NEEDED.

Our Baptist brethren are to hold an Educational meeting in this city, May 3 and 4, with delegates from their colleges, academies, and theological institutions. It is a good idea. When they come together they will find they ought to have some educational institutions located near this city, besides one theological. With the great wealth in their Church, and large numbers, there should be some sign of their power among this half a million of people. Rev. A. McKeown is roused by this call to the following energetic appeal:—

"I am deeply and painfully conscious that our denomination is not awake on this momentous subject. Far too few of our young men and young women are pressing up into the learned world. One little college in New England, and half of its students coming from beyond New England, and one academy only in this State, is a most meagre showing. There is nothing we need more to-day than a thorough waking up on this subject of higher education for our youth. We must arouse our people to this necessity. Could we not hold educational conventions at prominent points, similar to the one referred to within, where our professors and teachers could show themselves to the people?"

"Let us at least, as an initial step, have an educational meeting at the approaching session of the Conference, where the preachers may be impressed with the duty of urging their young people forward in education. Start it in New England, and it will run through the connection with glorious results."

We heartily second both of these measures. Let us have a Conference educational meeting, and a New England one also. Let our educators, Torsey, Barrows, Cummings, Cooke, Ela, and others, meet face to face; let it come Anniversary Week, and make it an occasion of power, and the beginning of a new day for Methodist education. We have done much, done marvelously much for our years; but this is only the beginning of days and works. Our girls should be educated gratis, so should our boys. The shops and stores where they pine, need them not. The schools, pulpits and churches over all the land need them much. We should have two or three more schools in this State, another of a higher grade in Maine. Middletown should have a half a million dollars more immediately, and the Boston University should be opened this fall in its academic department. Let us have a Convention.

THE RHODE ISLAND METHODIST STATE CONVENTION.

It is a little surprising that Massachusetts, which started these State Conventions, has never published the proceedings of one of them. With many admirable papers, and exciting and important discussions, even when the expenses of publication on two occasions were generously offered to be paid by their distinguished Presidents, they have not put into print. We think this was a mistake, though it was one wisely made in the interests of the future. It was supposed such pamphlets would soon become burdensome in expense, and that it was better not to begin, than to begin and not continue. The other State Conventions have thought differently, and have generally issued their proceedings in valuable pamphlets.

The Rhode Island pamphlet gives the opening addresses of Rev. Mr. Owen and President Talbot, and also much statistics of Methodism in the State, prepared by Rev. J. W. Willett, from 1792 to 1870, showing a steady increase of the Church in proportion to the population, except for the last decade, when it was two and one half per cent. less than the former one. Rev. Lemuel Smith was the first preacher. There were three circuits, with one preacher each, in 1800; now there are twenty-six charges.

It ranks third in the list of churches, the Baptist and Episcopal churches being in advance of it. If the Free Baptists united with us, as they easily could, it would make ours the first in churches, and the second in numbers. Warren is our banner town, having one member to every eight inhabitants. Little Compton is next, 1 to 11-1-3. Bristol next, 1 to 16-1-2. It is a big leap to the next one. Newport, 1 to 38, and to Providence, 1 to 503-4. May the others soon surpass Warren, or make

it surpass itself in keeping ahead of the rest. Rev. Mr. Cooper gave a live essay, full of points, stimulating and encouraging. In that little State he showed almost half the towns (eighteen) are without a Methodist Church. He shows how Baptists are cut up in the little State of their birth. In one town of 4,000 inhabitants, there are two Free Baptist churches, one Six Principle Baptist, one Christian Baptist, and one Advent, which is also a Baptist church. One, called the Good Samaritan, is probably of another sort, he having poured in the oil and the wine. Rev. E. S. Stanley poetically argued in favor of ordaining men exclusively to the ministry. After his poetic argument, he gives, in good prose, the qualifications of a minister, — good parentage, fair presence, good mental calibre, affectionate, affable, a pure example, self and home government, implicit faith, energy of character, education, and Christian stamina of character. Rev. E. F. Clarke discussed the supply of the ministry and its qualifications, under the heads of divine, religious, ecclesiastical, and moral. Dr. Warren gave an admirable essay on Ministerial Culture, which should be read by every man and minister. Dr. Fifield discussed the Sunday-school system thoroughly, and Rev. Mr. Sawyer and Prof. Eastman told how to keep young people in the Church, and why they should be kept in. It is a live book, full of food for thought and action.

The world moves. *The Atlantic* for March has an article on John Wesley, commendatory of the man and his work. This is an offset to its anti-Christian words on "Woman in Athens." It details the leading incidents in his career, and quotes Johnson's, and Southey's, and Macaulay's praises of his great genius, to the last of which, that his "eloquence and logical acuteness might have made him eminent in literature; and his genius for government was not inferior to Richelieu," it adds these deprecating words:—

"Though that may appear rather extravagant, it would seem that he may with justice be classed among the great religious teachers of the world, as one largely gifted with the eloquence to move and convince an audience, the clear, executive mind to organize, and the tact and energy to control and govern with success a large and constantly increasing number of followers. He may, without too great encomium, be named in the long list of the great reformers of the world, as one of the last but not the least in that 'glorious company.'"

We shall have to be thankful for this very moderate praise. Mr. G. A. E. thinks he has done something condescending, probably, in so much eulogism. But Macaulay, and Parker, who declared "he was the greatest ecclesiastical organizer for a thousand years," and Southey and Johnson, may be presumed to know nearly as much as these unknown initials. The fact is that John Wesley's genius for government was vastly greater than Richelieu's, for he organized a government that has covered all the earth, that has lasted over a century, that was never more prosperous or powerful than it is to-day, that embraces more millions in its ranks than any other Church in Christendom, except those made up by States, and embracing all citizens and peoples, irrespective of faith or life, in their ranks, and that are not, therefore, churches, so much as they are nations.

The article gives only an outline of his life, dwelling hardly at all on the polity, principles, or faith which made it so mighty. It fails to see the great men whom he raised up, scholars, orators, statesmen, in Church and State, the mighty reforms he initiated in philosophy and politics. It is only a dribble, but for that we must be presumed to be thankful. When that monthly wants a real article on the life, character, and influence of John Wesley, there are not a few Methodists able to give it the desired contribution, equal to the ability of its very best contributors; for men of great capacity Wesley ever gathered about him, and created scholars like Clarke and McClintock, ecclesiastics like Benson and Asbury, writers like Watson and Whedon, — preachers like Fisk, Olin, Summerfield, and hundreds of men; the list of such men, living and dead, is as remarkable for number and quality as that which ever graced any other organization. His effect on reforms, religious and social, on slavery, temperance, the missionary, tract, and press, his effect on freedom of will and of thought, of which school he was the modern founder, these are but parts of his power or fame. Let it ask Dr. Whedon, or Stevens, or Warren, or Newhall, or Steele, or Townsend, or many others for an article on this theme, and it will find its good beginning made a better ending.

The Fisk University of Nashville, named in honor of Gen. Clinton B. Fisk, is a flourishing school, of all colors and one blood. It has the best-trained choir in the city and State, and lately applied for the chief hall of the city to give a concert. The proprietors let every white man who will black his face go there to sing, but the real negro minstrels it cannot endure. So the hall, and with it all lesser halls, is shut to its finest company of singers. So much is prejudice worth.

The Tribune gives another side to this. Gen. Foote, formerly Senator from Mississippi, who offered to hang John P. Hale on the nearest tree if he would come there and make an Anti-slavery address, lately addressed the school on the subject of universal education, and denounced in unmeasured terms those who refuse to listen to the reason of the advanced spirit of the time; who refuse to acknowledge that education is the one thing needed for black and white alike. So the world does move, even in Nashville. We shall soon hear, we trust, that Dr. Summers is giving the scholars like good advice, and teaching the white lads, sitting with their colored brothers, like excellent lessons.

The Annual Meeting of the Woman's Foreign Missionary Society was held in Bromfield Street Church, on Thursday last. There was a large attendance, and the proceedings were deeply interesting. The President, Mrs. Dr. Patten, called the meeting to order at 11 o'clock, and after devotional exercises, conducted by Mrs. Edward F. Porter, the Secretary's report was read by Mrs. Lyman Daggett. Mrs. Thomas Rich then presented the Treasurer's report, from which it appears that \$3,604.34 had been received during the year, and that \$1,323.26 still remained in the treasury. The report of the Corresponding Secretary, Mrs. W. F. Warren, showed there are now fifty auxiliary societies; that fourteen girls are being educated at the Barily Orphanage, and twelve native Christian girls at the Amroha school. A room has been rented and fitted up in the Wesleyan Association Building, and will be the headquarters of the Society.

The reports being accepted, the meeting proceeded to elect officers for the ensuing year, when the following list was chosen:—

President—Mrs. Rev. Dr. Patten, Boston.
Vice Presidents—Mrs. E. F. Porter, Mrs. Isaac Rich, Mrs. Lewis Flinders, Mrs. Rev. Chester Field, Boston; Mrs. Liverus Hall, Mrs. J. H. Twoombly, Charlestown; Mrs. Beaj. H. Barnes, Mrs. Philip Holway, Chelsea; Mrs. Albert Ellis, South Boston; Mrs. Wilbur Plak Cladlin, Hopkinton; Miss M. H. Lindsay, Lynn; Mrs. George Gifford, New Bedford; Mrs. A. C. Knight, Wilbraham; Mrs. Bishop Baker, Mrs. Beaj. Badger, Concord, N. H.; Mrs. Dr. L. D. Barrows, Haverhill; Mrs. Dr. Cummings, Middletown, Conn.; Mrs. Anne Binney, New Haven, Conn.; Mrs. George Pratt, Rockland, Me.; Mrs. William McGilvray, Searsport, Me.; Mrs. Rev. Charles Allen, Bangor, Me.; Mrs. E. M. Taylor, Portland, Me.; Mrs. John Kendrick, Providence, R. I.; Mrs. Wm. B. Lawton, Warren, R. I.; Mrs. H. W. Worthen, Mrs. Charles E. Wyman, Montpelier, Vt.
Managers—Mrs. Rev. Pliny Wood, E. Cambridge; Mrs. B. J. Pope, Mrs. Silas Pierce, Miss S. F. Haskell, Mrs. Ralph Pomeroy, Mrs. E. Chennery, Miss Martha Cole, Boston; Mrs. Geo. L. Brown, South Boston; Mrs. J. M. Pike, Mrs. Harvey Scudder, Boston Highlands; Mrs. M. E. Cushman, Cambridgeport; Mrs. James P. Magee, Malden; Mrs. Wm. R. Bowen, Mrs. Hascall B. Smith, Chelsea; Mrs. Wm. C. Child, Medford; Mrs. D. L. McGilvray, Charlestown.
Recording Secretary—Mrs. L. H. Daggett, Charlestown.
Corresponding Secretary—Mrs. Dr. W. F. Warren, Cambridgeport.
Treasurer—Mrs. Thomas A. Rich, Boston.

At the afternoon session, after prayer by Miss Lindsay, reports of the auxiliary societies were read, and also the report of Miss Swain, the medical missionary in India. She is doing a great work. Addresses of great power and pathos were then made by Mrs. Bowker, President of the Congregational Foreign Missionary Society, and Mrs. Whittenmeyer, of Philadelphia. Subsequently the ladies inspected the new room, everything in it being as attractive as the parties that frequent it. The handsome engraving which adorns the walls was presented by Mrs. Harvey Scudder, of Roxbury. The Society is bound to flourish.

Dr. Peck raised twenty-five thousand dollars for a professorship in the Syracuse University, Penn Yan. Mr. Lindsey led off in the subscriptions, he, his boy and his wife giving ten thousand dollars. If all our men of means, not men of wealth, but of competence would go and do as he did, our various Church enterprises would not languish, or do much lively begging. Thus he told his story:—

"Again Bro. Lindsey came to the front. Had he lost his senses? He answered, No! But his ringing words will never be forgotten, as he told us this great enterprise had cost his family one sleepless night; that all night long they had planned and prayed; and calling up his son at four o'clock, he spread out their plans, telling him it would thus far dispossess him of his inheritance; and the child's answer was, 'Father, you worked hard when you were young, and, by God's help, I can too.' 'And now,' said he, 'we propose to increase our family subscription to ten thousand dollars, as the first installment of \$25,000 to endow the Lindsey professorship in Syracuse University.'"

There's many a man can give that amount to Middletown, and never know it only in the blessing it brings. Try it.

"Curses, like chickens, come home to roost" on Gen. Kilpatrick's roof-tree. *The Northern Advocate* illustrates this proverb in this manner:—

"It will be remembered that Gen. Kilpatrick was one of the Sunday evening lecturers, for the Boston clique who sought to break down the sanctities of the Sabbath. It will be further remembered, that from the respectful remonstrance offered by many respectable citizens, he took occasion to jibe and jeer at Christianity, as well as boldly defy all propriety. Now, we wish it to be remem-

bered, in connection with the above; that his name is before the people of New Jersey, as a candidate for Governor. We have mistaken the character of the Christianity of that gallant State, and especially the *esprit de corps* of the Methodism of that State, if they cast their votes for a man who presumes to cast contempt upon Christianity."

If the General should lose his nomination and election for that misstep, it will be a lesson to him that he will not quickly forget. Love of license has prevented several of our candidates from becoming governors. The anti-Sabbath movement will be equally fatal to the political hopes of many of its advocates. The Christian people have votes, as well as principles.

The Baltimore Advocate utters this wise reasoning:—

"Materialism is fast becoming our science, as well as our fashion; in a little while it bids fair to be our religion. When all the forces of society are at variance with permanent law, the equilibrium will be restored by explosion and storm. The cyclone is breeding, and the rapid fall in the moral barometer, in the street, in the theatre, in the parlor, and even in the pulpit, ought to make us watchful."

Spiritualism, real and Divine, not the false and Satanic thing that goes by that name, will yet have a fierce struggle with this earthliest of creeds, which is body without soul, lust without love, creation without a creator, chance without law, religion without morality, an earthly hell without a heavenly aspiration. It is not the first time they have wrestled together, but always Christ has conquered, and will again.

Our original articles this week we like much, and we doubt not our readers will. Miss Phoebe Cary's excellent poem, Rev. Mr. Dorchester's admirable showing up of Frothingham and Free Religion, which we again invite *The Golden Age* and *The Index* to copy, not to say *The Radical* and *Investigator* also, they four and no more; the attractive Mabel and "C. W. F." give as good a body of articles as any number of any paper ordinarily sees. The other original articles from non-editorial pens, the Church items, news, etc., etc., make us enjoy this number not a little. Get us a lot of new subscribers, brother, before you close your Conference year.

"Warrington" sets up as a student of Christianity. He has looked over C. K. Whipple's free-religious tracts, with counterfeit titles taken from the Bible, which Mr. Hatch gives away to orthodox congregations, and says:—

"These titles may be fictive, but they look honest enough, and, from the cursory observation I have been able to give them, I should say they probably contain more Christianity than the same number of orthodox tracts."

It is well to have so good an authority in Christianity endorse these infidel documents. Who can now dispute their orthodoxy?

The Gardner Book Case is just the thing for Methodist preachers. It is portable and pretty, easy to manage when up, easier to carry when down. As about every minister, and everybody else now-a-days, has to prepare to be on the move, they would do well to secure such a case. The stiff, unwieldy affairs that bookshelves usually are, easily marred and broken, are happily replaced by this light, strong, and most manageable contrivance.

The dedication of the handsome new church at Graniteville, will take place on the 22d inst., Rev. J. M. Buckley preaching in the afternoon, and Dr. Tourjee holding a praise-meeting in the evening. In the notice in our Register last week it said, "A collection will be received;" it should have been, "A collation will be served," which to some, perhaps, may be even a greater attraction. Go prepared for both.

The Lexington Conference received eighteen preachers on trial. Its pastors increased fifty-three per cent, last year, and its charges forty per cent. This is a grand increase, though the absolute number of additions was not very large.

A correspondent of the *Advocate* advocates the holding of the session of the General Conference for 1876 in Philadelphia, for historic considerations. That is a good nomination. But, as Boston was the real father of the Revolution, it would be better to come there that year. The World's Fair is put in as an extra inducement Philadelphia-wards, but the world's fair are always found in Boston.

We find in our issue of Nov. 24th that we used the word "all" in relation to the Universalist preachers of the doctrine of immediate salvation a quarter of a century ago. That they were so in this vicinity is true; but in New York, and a few places elsewhere, there was some revolt from the binding creed of Messrs. Ballou, White-

more & Co. In all the reign of its birth and power that delusion was uncontroverted, and no preacher, whatever his private opinions, could find place and power in this body who did not accept this dogma.

The question of union between the five Methodist bodies of Canada continues to be warmly discussed. The weight of opinion and numbers seems to be in favor of the measure.

Wm. J. Carlton, Advertising Agent, 39 Park Row, N. Y., claims the largest and best list of newspapers of any agency in the country, being one hundred and fifty journals of the various religious denominations all over the United States.

It is usually reported that Richard Steele's famous compliment to a lady, "Though her mien carries much more invitation than command, to behold her is an immediate check to loose behavior; to love her is a liberal education," was paid to his own wife. It turns out that it was given to another lady, an aristocratic dame, from whom he probably got a few guineas for beer in payment for his compliment.

PERSONAL.

Rev. A. C. Hardy, of the New Hampshire Conference, State Superintendent of Public Instruction, is rendering very efficient service in that department. Through his untiring energy a new interest in education has been awakened throughout the State, and a State Normal School has been established. This school goes into operation on the 15th inst., at Plymouth, N. H., whither Bro. Hardy has removed, that he may be more immediately identified with its interests.

Rev. Dr. Vincent is one of the Board of Visitors to West Point. He is also off to California to attend to our Sunday-school work.

Two of Dr. Whedon's sons coming home last week to their residence in Cranford, N. J., saw the window open, crept in, and found a thief. He broke away; they gave chase and caught him, brought him back, and kept him till morning, when he was delivered up, and proved to be an old offender. Their parents know nothing of the affair until the prisoner was brought back, so soundly they slept, or so noiselessly the detection, escape and pursuit were carried on.

Rev. Dr. Daniel Steele is to deliver the Annual Sermon before the Graduating Class of the Theological Seminary, Anniversary Week. There will be great desire to hear him, in view of his late and present experiences, upon which he still powerfully dwells.

Rev. Bishop Andrew, Senior Bishop of the Church South, died in Mobile, March 24, in his seventy-eighth year. He was elected by the Methodist Episcopal Church in 1840; was entangled by marriage with slavery, and in 1844 the Church split over the slaves of his wife. Eight years before, the same Conference had censured two members for attending an anti-slavery prayer-meeting; now they censured a Bishop for letting his wife hold slaves. So many others were in like, or closer relations with the system, that they persuaded him to "stick," and stick he did. The Baltimore Conference was the edge of the wedge that split them off; the New England Conferences contenting themselves with being the beetle that drove the wedge home. He was substantially censured, though in the mildest language, and his associates' blood was up. The speeches of George F. Pierce, Capen, Winans, William Smith, and others of that side, were among the most eloquent and most false ever pronounced in America. They succeeded in carrying out the South, took Bishops Andrew and Soule with them, and set up for themselves. The subsequent political secession and its war had its origin in that revolt.

Bishop Andrew was then a pleasant, portly gentleman, of far less force, seemingly, than several of his brethren. He was their representative, rather than their leader. He has clung to the Southern idea with tenacity, though he was hardly able to cling to the cause that created that "idea." He was a genial gentleman, full of good-humor and good-nature. His last sickness was paralysis. He submitted cheerfully to the ordering of Providence, and has undoubtedly gone where the Church is forever One.

Rev. B. K. Peirce, D. D., has a brisk article in *Appleton's*, on the New York House of Refuge. It is full of pictures. We should like to transfer both pictures and paragraphs to our columns. The next best thing is, go and buy it yourselves.

Rev. Mrs. Van Cott made a very interesting address before the Boston Preachers' Meeting last Monday. She gave an account of the great work in the West under her labors. She began a series of meetings at East Cambridge last Saturday. Between thirty and forty were forward on Sunday night.

The Methodist Church.

MAINE.

The beautiful church on Brown's Hill, Cape Elizabeth, furnishes a striking contrast to the contracted structure that used to convene the few worshiping here. With the munificence of Messrs. E. T. & H. Nutter, the Methodist society here were enabled to construct this nice building, at a cost of \$15,000. This was dedicated in 1868. The congregation now averages 250. To furnish worshiping facilities to a rapidly increasing population, this society has recently built a chapel at a distance from the church of about three quarters of a mile, containing 44 pews, and at an expense of \$2,000. They here maintain a Sabbath-school numbering 80 scholars, and the preacher in charge, Bro. K. Atkinson, manages to give the desk a supply half a day nearly every Sabbath.

Both Sabbath-schools are well sustained, and the two gentlemen I have mentioned above as generous in aiding to build the church, are constant attendants at the Sunday-school. The collections for our various benevolent objects during the last year on this charge were doubled. It is but a mile from this place to the city of Portland. The Kennebec Railroad Corporation are soon to build a large depot here to connect directly with the P. S. and P. road, and the proposed continuation of the Boston and Maine road must also pass through this place. There are extra inducements for settling in this village. Very eligible lots for building are in the market; and though such property has doubled in value within the last ten years, they are not exorbitantly high. The horse railroad to the city that will soon be laid will furnish additional inducements to business men to procure residences here. The appreciation of Bro. Atkinson's labors here is in a measure indicated by the fact of his receiving from his people recently, gifts to the amount of \$100.

MASSACHUSETTS.

The Methodist Episcopal Church in Amesbury was reopened last Thursday, with appropriate services. An original hymn by Mrs. Dr. Perkins, daughter-in-law of the late Hon. and Rev. Jared Perkins, was sung. Rev. Messrs. Copp, Bailey, Eaton, Blake, Wood, and Haven, participated in the services. The sermon was on Matt. xiii. 33, and was devoted to the illustration of the truth that Christianity is changeless in its doctrines, and progressive in their application. Rev. Pliny Wood, who resided in this town in his boyhood, indulged in some pleasant reminiscences, to the great enjoyment of the audience. The enterprise has been carried forward by the labors chiefly of the pastor, Rev. Mr. Godfrey, who can talk, sing, beg, and build equal to the next man. He has much cordial help from his people, and all had a mind to work. A little low building has been raised and enlarged, its lot enlarged, and a comely edifice is the result. It only wants its ceiling taken out, and the spacious roof admitted to the auditorium, to make it just right. About \$6,000 have been laid out on it, and the appointment rises greatly by the outlay. May the house be filled with the glory of God.

NORTH ADAMS.—Rev. T. A. Griffin informs us that on the 5th inst. fifty were received on probation, and the work goes on. In his article on the Chinese in North Adams, in the last *HERALD*, for "rattling of symbols," read "cymbals."

WEST CHELMSFORD.—There has been a good degree of interest in West Chelmsford since last September. Souls have been converted,—one whole family of six. They have had preaching regularly, by different denominational ministers for the past fifteen years, but have had no Church organization. Since August last we have supplied them in connection with our work at Graniteville—only four miles distance. In September a class was organized, and Bro. Warren Parkhurst appointed leader. It was well sustained, on one occasion thirty-three being present.

Feb. 28, we held our first Quarterly Conference, and elected complete boards of trustees, stewards, etc. They have a neat chapel, valued at about \$1000. This Church property is owned by stock, there being one hundred and sixty-six shares. These have been donated, or purchased, and will be properly deeded to the Trustees elect. Thus another church enters the Conference.

CONNECTICUT.

PLAINFIELD.—Our venerable brother, Rev. P. Crandall, makes this earnest appeal:—

"There has been for very many years a Methodist Church in the town of Plainfield, Ct. It was formerly in a flourishing state, but, for several years past, it has become reduced in numbers and means, principally by removals and deaths. During the past few years the Church has been favored with a good deal of religious interest, the result of which is, a very considerable acces-

sion has been made to the membership. Most of the addition, however, consists of young people without wealth.

"The house they occupy was built many years ago, for a union house, and was occupied by the Baptists and Methodists alternately. Some years since the Baptists built them a neat and attractive house, more favorably located than the old building. They have, therefore, become the leading organization in this part of the town. The Methodists during their years of adversity and discouragement have done nobly in supporting the preaching. The building they occupy is antiquated in its style, and at present out of repair. The official brethren have done the best they could to keep it in a comfortable condition, but have now come to the conclusion that money expended in further repairs would be as bad as thrown away, and that the house must soon be abandoned. When that occurs, there is no place in this part of the town where they can meet to worship God. The consequence must be, unless they have a new house, the Church will be scattered, and Methodism as an organization will become extinct in Plainfield. One of our old stations will be blotted out of existence.

"The members will go to the extent of their ability in contributing towards the building of a new church, but, unless aided from abroad a good deal, must fail. Now, who will help? Any one wishing to respond favorably to this call, may address REV. L. E. DUNHAM, present pastor of the Church."

PROVIDENCE CONFERENCE ITEMS.

The Fall River District Conference met with the Marlboro' Street Methodist Episcopal Society of Newport, who have greatly improved their sanctuary inside and out; having made all alterations after the designs of their pastor and architect, Rev. E. S. Stanley. Rev. J. B. Husted preached on Monday evening an instructive and very earnest sermon on the higher Christian life.

The Conference met in regular session at 9 o'clock on Tuesday. Devotional exercises led by Rev. Dr. Brown, Presiding Elder. About twenty of the ministerial brethren attended the Conference. The first essay was delivered by Rev. Walter Ela, "How early may children be converted." The essayist touched a chord, which brought forth from all the responding brethren harmonious notes. He dwelt upon the need of more attention being given by the Church to this subject, and the discussions called out some very interesting facts and items of personal experience. Rev. J. B. Husted said he was converted at seven years of age, and would, he thinks, have had a much brighter experience if some Christian had taken him by the hand and helped him on in the way. Rev. G. W. Ballou was converted at ten years of age, and now has a little girl between five and six years of age, who is, he thinks, a Christian. Rev. William Livesey thought that one great reason, that no more children were converted, was owing to the fact, that so few parents gave them to God in baptism, and by neglecting so to do, failed to realize the responsibilities, which that act of faith would have brought home upon them. Rev. L. B. Bates lately found in a children's dancing-school, one hundred and forty children, some of them twenty or thirty miles away from their homes and parents, in the care of a dancing-teacher; the majority of these children were under seven years of age. The brother remarked, that verily the children of this world were wiser than the children of Light. He had also attended a music-school where the majority of the children were under eight years of age. Taught thus early, they are soon deeply interested, and become, after a due course of instruction, good performers. Said a Roman Catholic priest, while conversing with Bro. B., and in response to a question in regard to their policy in educating children, the first word we teach our children is Church, then Catholic, then Roman, then "Roman Catholic Church." Then the motto, "In it saved, out of it lost." "Rev. S. C. Brown remembered that when a boy he knelt at the altar for prayers, that he felt pained and grieved because the Christians present in their prayers for the penitents remembered all the grown up people, but spake not of the little boy whose heart was oppressed, and burdened with sin.

Rev. R. A. Chace's essay on the Millennium, called out a lay brother who had been giving his attention to this subject for the past twenty years. He spoke very earnestly, and quoted largely from the Word of God. The brethren responded by hearty amens, as proof-text after proof-text was read, and at the close of the remarks, the "Hallelujah Chorus" was sung. Rev. A. A. Wright gave a very well-written essay on "The Mission of our Church as a Temperance Organization," which led to a sharp discussion on the merits of secret organization. Fairs, festivals, etc., was served up with the usual garnishing of commendation and condemnation. All chance operations and theatricals were condemned

by the brethren, while some argued strongly for the social benefit derived from well conducted clam-bakes, fairs, festivals, church socials. Sabbath-school meeting, Tuesday evening, was addressed by Bros. E. L. Hyde, F. J. Wagner, and M. J. Talbot.

Rev. L. D. Davis, of the *Newport News*, was authorized to draw up a plan for a Conference Insurance Company to be presented at the next Annual Conference. Bro. Davis stated that such a plan was in operation in the Tennessee Conference, and that enough was saved each year to the Conference (over the ordinary way) to build a church each year.

This has been one of the very best District Conferences which we have had since I have been on the district, and judging from the testimonies of the brethren and sisters of the Marlboro' Street Church, at their Wednesday evening prayer-meeting, it was not without marked effect upon their hearts.

CONFERENCE SESSIONS.

The Washington Conference session opened on the 8th ult., at Frederick, Md., Bishop Simpson presiding. Eleven were continued on trial, twelve ordained deacons, and nine were elected to elder's orders.

The Virginia Conference session, Bishop Simpson presiding, closed on the 27th. The statistics show an advance in all departments. Local preachers 58, increase 17; members 5,844, increase 781; church edifices 97, increase 28; Sunday-school scholars 2,107, increase 219.

The Baltimore Conference session opened on the 1st inst., Bishop James presiding. Eleven were continued on trial, and twelve admitted to full connection.

The Lexington Conference commenced its session on the 23d ult., Bishop Clark presiding. The Conference is composed of colored preachers. Eighteen were admitted on trial, and four deacons and one elder were ordained. The increase in the number of pastors is nearly fifty-three per cent., and in the number of pastoral charges nearly forty per cent.

SOUTH CAROLINA.

ORANGEBURG.—Rev. I. Marcy writes: The chapel of Claflin University is draped in mourning. News of Father Claflin's death was telegraphed to Bro. Lewis at Charleston, and reached us by letter from him on Saturday, at 3 o'clock P. M. Our College Chapel was trimmed on Saturday evening, and on Sabbath, at 3 o'clock P. M., a funeral sermon was preached to a large and deeply afflicted congregation. On Monday evening the school assembled, and appointed a Committee to draft resolutions, which were reported and adopted at our gathering for prayers this morning. The following are the resolutions:—

- Whereas, it hath pleased Almighty God to remove by death, on the 23d inst., the Hon. Lee Claflin, of Hopkinton, Mass., the honored and esteemed friend and patron of this institution, —
- Resolved, 1. That we render thanks to our Heavenly Father, for having raised up such a man, and for having blest him with so abundant means, and especially for having given him a heart to devote his means to so high and noble uses.
2. That in his death the poor have lost a friend, and the Church one of its best supporters, and that our institution is especially bereaved, and that we mourn for him both as a personal friend and a friend of humanity.
3. That we see in him, both as a citizen and as a Christian, much to commend, and that his example as an advocate of Temperance, of peace, and of good will, was worthy the imitation of all.
4. That we extend our sympathies to his bereaved family, and pray that they may be sustained under their present weight of sorrow.
5. That a copy of these resolutions be forwarded to his family, and also to *ZION'S HERALD* for publication.

I. MARCY,
W. H. CROGMAN,
J. L. HUMBERT,
WM. LEE, } Committee.

CURRENT NOTES.

Rev. J. S. Ostrander, Agent of the Methodist Episcopal Sunday-school Union, has gone on a visit to the Southern Conferences.

Rev. J. S. Inskip accompanies Bishop Ames to the St. Louis, Missouri, Kansas, and Nebraska Conferences.

Rev. Dr. Vincent is making arrangements to visit the various sections of our Sunday-school work on the Pacific Coast.

Rev. Mr. Punshon lectured in Baltimore week before last. He is soon to visit San Francisco.

It is proposed to endow a "Thomson Professorship" in Ohio Wesleyan University, as a monument to its ex-President, and our deceased Bishop.

The *New York Advocate* of the 9th reports over seventeen hundred conversions in various parts of the country during the past month.

All our papers report extensive revivals. We object, however, to such a statement as we frequently find, namely: "A wonderful revival has just closed," as if it was the conclusion of a theatrical season. A revival should never close. What are churches kept open for? Show?

NEW HAMPSHIRE GLEANINGS.

The term of service for the Presiding Elders on Dover and Claremont Districts will expire at the next session of our Conference in April.

Some of our most important churches are looking forward to a change of pastors; hence, considerable interest is being manifested in the arrangement of the work for next year.

Temperance is not a dead issue in the old Granite State by any means. Never, for years, has the cause had more professed friends, or more willing supporters than at present. It is up just where its friends have prayed and worked for years to put it. Of course it can be put higher, and that is just what we expect will be done, when we see the fruits of the present plans and contemplated work of Temperance men. The orders of Good Templars and Sons of Temperance each have lecturers in the field, doing excellent service in educating the people.

Rev. G. W. Buland, pastor of the Methodist Episcopal Church in Hampton, held a public debate in his town, with Mr. G. Jenness, on Prohibition, in the Town Hall, before a crowded house, the 13th of February. It proved a good work for Prohibition, as the vendors and drinkers of spirituous liquors were crest-fallen after the debate, and expressed regrets that it happened.

Rev. H. Montgomery, of Seabrook, has been serving as an evangelist, with great success, at Wellfleet, Mass., Franklin, and Tilton, N. H. Our lamented Bishop Kingsley saw the fitness of our brother for this position when he tried, in 1867, to secure his services as a missionary to Montana Territory. We fear that the fishermen of the Massachusetts coast will draw him from his mother Conference.

The Committee in charge of Epping camp-ground have purchased sixty acres of land, at a cost of \$2,000. It lies back of the preachers' stand and the boarding-tent. New avenues will be opened back of the boarding-tent the coming season, and therefore a great improvement will be made on the grounds.

The organ for the new Methodist Church in Haverhill will cost \$6,000, and it will be blowed by water power. A wheel under the organ will be turned by a stream of water about one inch thick; it will work the bellows, and fill the pipes with wind, and thus prepare the organ for the player.

The contract for the new Methodist Church in Newmarket has been awarded Messrs. Clement & Cressy, of Lawrence, Mass. The edifice will cost \$13,000 above the foundation, exclusive of organ and furnishing. The style of the structure will be Gothic, and the whole cost of lot, foundation, edifice, and furnishing, will be some \$20,000.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

CHINA.—The Chinese Government is trying to meet the claims growing out of the Tientsin massacre, chapel-burnings, etc., and in some respects, they are doing all that is required. Still, some of their acts are looked upon with some distrust, and there seems to be a want of confidence in the sincerity of some of the movements. Rev. Mr. Stanley writes as follows in their *Missionary Herald*:—

"The authorities have paid every cent of the French estimates, and given the priests 5,000 taels [\$6,960 gold], besides. Sixteen persons have been executed for complicity in the deeds of June 21st. To the family of each, 500 taels has been given! They are looked on as martyred patriots, who will be raised to most exalted positions of honor and glory hereafter, and be revered by posterity. The heads of these persons were not exposed, according to custom, but given to their friends, with the bodies, at once. The friends paid 2,000 cash—nearly \$1—per head to have them sewed on to the bodies, and they lay 'in state' for some days. They have to-day been buried in great pomp, and a monumental tablet is talked of. Tsung Ho, passing through from Peking en route to Paris, to apologize, has given each family an extra 100 taels. The execution is spoken of as a thing necessary to be done to appease foreigners' wrath. The tendency of all the circumstances is to make things worse. It was said that, in addition to sixteen executions, two of the guilty officers (civil)—of the third (military), nothing has ever been said officially, he goes scot free—and twenty-one others were to be banished, the latter from ten years, the former with the privilege of regaining the Imperial favor by good conduct; which simply means, let them produce the silver, and good posts await them. Nothing has been heard of banishment since the edict announcing it and the executions. I do not believe they will be banished. Three Russians, and one of their chair coolies were also among the victims of the 21st of June. For these, four victims have been executed by cutting the flesh off—a lingering, painful death. No money has been given their families. The Chinese know who can and who cannot be tampered with."

FOREIGN MISSIONS A POWER.—The editor of *The Index*, of Milwaukee, after listening to an address by Rev. Mr. Burnell, or the American Board from Madura, India, says:—

"After hearing such a man as Mr. Burnell, our involuntary exclamation is: How cold and dead are most in this country in regard to the work of foreign missions! These missionaries revolutionize whole kingdoms, and push in civilization like the rays of a July sun, and we stand and take the fruits, and hardly say, 'thank you,' never pay one half, or one tenth, for the benefit to our generation, and the promise of good to our children. The very spirit of these missionaries is a heritage of great value to us. Without them, we should seem almost to forget the spirit of the Gospel, and would be in danger of losing out the soul of religion, while dallying with the shell; just, for example, as the Nestorians had done when found by our missionaries. They had Bibles, and churches, and ministers, but not an inner understanding, not a converted soul. Talk about preaching the Gospel to the heathen at home, and letting those go that are abroad! Away with such a thought! We cannot afford to do without the reflex influence of foreign missions; let us not try it."

GLORIOUS REVIVAL IN INDIA.—Bro. Thoburn, one of our missionaries, writes to our Mission Rooms, at New York:—"I am thankful to report that the good work of revival still goes on among us; in Lucknow eighty-three have professed conversion, and forty-nine have united with the Church. Others are still seeking the Saviour. In Cawnpore, Bro. Taylor is carrying on a good work; twenty have been converted, and the same number have united with our Church. We have thus planted the Methodist banner on the west side of the Ganges. In Shahjehanpore, Bareilly, Budson, about forty have been converted during the past month. At Moradabad, twenty-two were converted during a recent 'ten days' meeting. God be praised for all of these tokens of good."

Rev. T. S. Johnson, missionary at Shahjehanpore, writes:—"We are encouraged in our work; I recently baptized twenty-eight persons. Our schools are prospering."

MEXICO.—The great revival work still goes on in Mexico. The Lord is doing a wonderful work. The whole country may easily be taken for Christ. Rev. H. C. Riley, writes to *The Christian World*:—

"There are now fifty-three evangelical 'congregations' (as they call them here) in this part of the country. Two church edifices have been opened for Protestant worship in neighboring towns. The Gospel work is moving on with marvelous power and rapidity. New congregations are being gathered. In spite of all difficulties, and there have been many, the blessed results conclusively show that Jesus is gathering a people for Himself in this land, and reigning in many converted hearts. Fifty-three evangelical congregations ought to be supplied with books and tracts. Christian young men, connected with them, ought to be educated for evangelists, places of worship ought to be prepared for many of the congregations, assistance ought to be rendered in the way of funds to some of the leaders in this Gospel movement to enable them to devote all their time to Gospel work."

GENERAL INTELLIGENCE.

BAPTIST.

We see by *The Watchman* that a most gracious work of the Holy Spirit is being experienced by the Baptist Church in South Yarmouth, Mass. This Church, for a number of years, has been in a low and waning condition, so much so as to occasion serious fears of longer maintaining a visibility. But the prayers of the few, protracted through years of importunity, have at length been answered in this copious effusion of the Holy Spirit on the community. Some rising thirty souls have, in all human judgment, passed from death unto life, among which number are many captains and officers of vessels, sturdy and noble men of the sea.

Since the week of prayer in January, the Lord has wonderfully blessed the Society worshipping in Harvard Street, Boston, in the conversion of more than forty precious souls, and a general waking up of the whole Church.

PRESBYTERIAN.

The Beach Street Church, Boston, Rev. J. B. Dunn, is one of the most flourishing in this city. Quite a number of Roman Catholics have united themselves with this Society. One most prominent reason, under God, for its success, is the systematic and faithful pastoral labors and visitation. One hundred and five were received into this Church the first Sabbath in the month, ninety by profession.

A Presbyterian Church was opened in Rome, now the capital of Italy, on the 8th of January. It has been erected at a cost of about \$15,000, and will accommodate three hundred persons. The pastor is the Rev. James Lewis, formerly a minister of the Free Church of Scotland in Leith.

The Presbyterian Chinese Mission in California has now two ordained missionaries—Messrs. A. W. Loomis and I. M. Condit; a Chinese assistant, Mr. Choi Shing Cheang; two Chinese colporteurs, and two teachers in

English. Two members of the Church have returned to China as colporteurs.

The Presbyterians of Indiana are taking measures to establish a first class Seminary for young ladies. The minimum basis agreed upon is a subscription amounting to \$200,000. It is to have a gentleman at its head, and at least one female professor, and is to be open to day-scholars as well as boarders. The location is not to be decided until at least \$100,000 are subscribed.—*Independent*.

Dr. Payne Smith, of Oxford University, who has now succeeded Dr. Alford as Dean of Canterbury, only a few weeks ago took the chair at a great temperance meeting at Oxford, in favor of what is called the Permissive Bill, allowing towns to prohibit the sale of intoxicating liquors.

EPISCOPAL.

The *Southern Churchman* mentions the fact that during the last five years the average given by that large and wealthy denomination for the cause of Foreign Missions has been only \$75,000 a year, and that the Treasurer is now overdrawn to the amount of \$28,000. It then asks—"Is this all the Episcopal Church can do?" We are building churches that cost half a million, and buying organs that cost ten thousand; but for preaching the Gospel "to every creature," we give the paltry sum of \$75,000 a year.

Bishop Clarkson, of Nebraska, reports that of the 75,000 Indians in the bounds of his diocese, 15,000 attend religious services. He thinks the effort for their civilization has been a grand success.

CONGREGATIONALIST.

The Female Cent Society of New Hampshire is a valuable auxiliary to home missionary enterprises. During the sixty-five years of its existence, it has collected \$74,829. The collections for 1870 amounted to \$2,500. It has a Memorial Fund created by the payment of ten dollars for each name, the interest of which is to be paid annually to the New Hampshire Missionary Society. Memorial members, whether living or dead, secure the payment of a sum equal to fifty-two cents a year. The amount of the Memorial Fund is nearly \$3,000. In 1805, the first year of its existence, \$500 were raised; in 1870, \$2,500, by the payment of one cent a week by its members.—*Congregationalist*.

ROMAN CATHOLIC.

THE NEW ARCHBISHOP OF QUEBEC.—The Bishop of Montreal has received letters from the Secretary to the Propaganda at Rome, intimating that Messire Elzéar Alexandre Taschereau, Superior of Quebec Seminary, and Rector of Laval University, has been appointed to succeed the late Monseigneur Baillargeon, as Archbishop of Quebec. The new Archbishop is son of the late Hon. Thomas Taschereau, and was born at St. Marie de la Beauce, Feb. 17, 1820, and is, therefore, fifty-one years of age. Having studied at the Quebec Seminary, he visited Rome, and received the tonsure there, May 20, 1837, at the hands of Monsignor Plati, Archbishop of Trebizond. Returning to Quebec, he was ordained priest, Sept. 10, 1842, and has held in the Seminary the successive offices of professor, director, and superintendent of studies. He was one of the two administrators appointed to the diocese at the death of the late Bishop.

MISCELLANEOUS.

THE BOSTON YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—The fifth annual meeting of the Boston Young Women's Christian Association was held at its institution on Beach Street, on the 6th, the President, Mrs. Henry F. Durant, in the chair. From the report of the Secretary it appears that the whole number who have at any time during the year been connected with the institution is 458; of this number 209 have been permanent boarders, and 249 transient. Two evenings each week were devoted to home prayer-meetings, to which visitors were not admitted, and they were made as much a family gathering as possible. A regular weekly prayer-meeting had been maintained throughout the year. The week of prayer was observed, and a deep religious feeling had prevailed among the inmates since. The importance of a fund for the institution was deeply felt. The Association was still burdened with debt, and there were mortgages to the amount of \$4,800 on the property. The Bible class, which is conducted by Judge Smith every Thursday evening, was very prosperous.

The report of the Treasurer showed a balance of \$226.93 from last year; receipts from donations and life memberships \$2,215.50; adding to this the donations from several churches, the total receipts foot up \$4,360.60. The disbursements for salaries and the other expenses of the Association, amount to \$3,091.99, leaving a balance in the treasury of \$1,268.21.

Our Social Meeting.

"A Twenty-five years Methodist" has a word on—

PROBATION, ETC.

Edicts and opinions are common, but argument are scarce. I wish some one would give us proof from the Scriptures, for the rule of our Church that requires us to keep persons on trial for six months, before entering into full connection, and also give us the same kind of proof for the resolution passed by the last General Conference in regard to rebaptizing; and while they are about it, give us proof from the same source, that we are right in regard to the practice of ordaining Bishops, as distinct from Elders. It seems to me we might add another ordination, with quite as much propriety as we have the

third, namely, ordain evangelists. I believe, with Bros. Davies and Rose, that one of the best things the next General Conference could do, would be to do away with the probationary period in our Church. So far as my observation will enable me to judge, with all our sifting process of "six months on trial," our members are not more consistent Christians than those belonging to the Baptist, or Congregationalist churches. Let us make no demand, or adopt, or follow out, or continue any usage that has not, at least in substance, a "thus saith the Lord" for it. Let the preachers be free to rebaptize all who are conscientiously dissatisfied with their baptism in infancy, which they know nothing of except by tradition or record; and let all persons that are converted join the Church as suddenly, if they wish to, as they did on the Day of Pentecost, and for a long time afterwards, and our numbers will probably be increased more than double what they will be if the present practice is to be continued. Some think we secure a greater proportion of living, spiritual, and useful members to the Church by the probationary system, but I think the opposite.

The tendency of our present mode of receiving members on trial is to impress them with the idea that they are, in some instances at least, expected to backslide, or they are to be experimenting in religious matters for six months, and then, if they are approved the second time, they may be received into full connection. Our usage, in this particular is as inconsistent, in my opinion, as it would be for Government to receive recruits for the army and navy on probation, or for mothers and nurses to half dress the children when they are born. A member on probation who acts bad, disgraces or injures the cause just the same as one in full connection. The only advantage of a probationary period, as it seems to me, is, that we can get rid of improper members without a Church trial. But what a power it gives to the "preacher in charge," or to the class-leader. I knew a very worthy man "dropped" from the Church because he would not attend the class to which he was assigned; the reason he gave was, because the leader was connected with the rum traffic, yet this person did attend another class regularly.

The picture, or description given of Providence Methodism in the HERALD a few weeks since, greatly pained me. Was it true? I have no doubt of it, and we have its counterpart here. The probationary system has not kept our ranks in full connection pure. Brethren, let us go in for a change; but, meanwhile, let us insist upon a "thorough rare work," a "complete" salvation from sin, and a going "on to perfection," using the old system as though there could not be any better, till the new order of things shall be inaugurated.

A correspondent from Cape Elizabeth, Me., sends this valuable item. It shows how near of kin the Free-will Baptists and the Methodists are. They ought to melt into one.

The doctrines of Methodism, which have so long commended themselves to the general mind, are beginning to be acknowledged by sister churches. This fact is manifesting itself more and more among the Free Baptists of Maine concerning the mode of baptism. A minister of that denomination recently baptized a sick man by sprinkling, and afterward, on attending his funeral, declared publicly that he felt fully justified, and gloried in the act.

At a Quarterly Meeting subsequent to this act, we are informed that a brother minister of the same order asked the Quarterly Meeting what they would do, if they were called on to baptize a sick man, who was expecting to die soon, by sprinkling. One brother replied that he thought the candidate ought to select his own mode. Another thought he should sprinkle the candidate, if he desired to be sprinkled. Finally, the question was put to the very brother who had baptized the man by sprinkling, who replied that he should sprinkle the candidate, and had done it, and should do it again, if required to do so. And this answer was greeted with a shower of amens! This same Baptist preacher married a lady who had been sprinkled, but was so strong an immersionist that his wife consented to be rebaptized, or, as he would then have termed it, baptized.

We are glad that our brother has seen his error. This is a step in the right direction, and we doubt not that our Free Baptist brethren will cease to ring their accustomed changes on that word "buried" hereafter. The world moves! It will not be long before our Baptist brethren will claim that sprinkling is the more proper, if not the only mode of baptism. May Heaven accelerate their progress!

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.
Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

POTATOES.

No vegetable is more highly esteemed than the potato, though within the remembrance of the "oldest inhabitant" few were raised. Until within ten or fifteen years no vegetable was more hardy, or more sure to give a full crop than this; but since the rot made its appearance, it has become more difficult and uncertain. Formerly it was a rare thing to see a decayed potato, while, within the time we have referred to above, whole fields have been utterly worthless, and not worth digging, because of the rot.

Varieties that a few years ago stood deservedly in high repute, have ceased to be known, even in large collections. We well remember the old Pink-Eye, Peach-

Blow, Long-Red, and those still better sorts, Chenango and Carter, that flourished well for a time, but are no longer cultivated to any considerable extent in Massachusetts, if in New England. After the disappearance of these favorites, came the Jackson White, State of Maine, Davis's Seedling, and Orono; but the most of them have given way to newer, and in many respects better varieties. Until the introduction of the Rose, the Jackson was largely grown for early market use, but it has been displaced by this newer sort. We are aware that many new varieties have been brought forth within five years, and some of them with a great flourish of trumpets, but so far as we have tested them, but few will be found valuable. Among these stand prominently the Rose and Peerless, both seedlings, raised and introduced by Mr. Albert Bresee, of Vermont. Neither of them need a minute description at our hands, they have been so often described by others; but we wish to give the result of our experience with them, as well as with some other of the newer sorts.

We were among the very first to plant the Rose, a few tubers being sent to us by mail when they retailed for three dollars a pound. We planted them, and though the season was rather unfavorable, still we were well pleased with the variety. The next year we planted rather largely of it, and were still more delighted with not only the yield, but the size, fair appearance, and quality of the product. Last year we planted a considerable field with the same, and the result, though not equal to the year before, owing, in a great degree, to the excessive drought, still was quite satisfactory. Complaint has been made that the Rose is very liable to rot; but this has not been true with us, as out of about four hundred bushels that we have raised, we have never had in all above four or five bushels of unsound tubers. We cannot say so much for most other varieties. As an early potato, we believe it cannot be surpassed. We say this from a somewhat intimate knowledge of potatoes, having tested almost every variety we ever heard of, and having had under cultivation nearly two hundred varieties in a single year. We grow our potatoes on high ground, and we believe we get sounder tubers than we should on low, moist land. We never seed high with the Rose, or any other variety, unless we want small potatoes. About four eyes to the hill is generally a plenty, though when the land is quite rich, and well suited to this crop, six eyes may not be too much.

The Peerless is a white variety, and often grows to very large size. We have known them to weigh a pound and a half, or more, but this objection can easily be overcome by using more "seed," (as we call it for convenience sake) though it is not really so. This variety is not so early as the Rose, and therefore not so valuable for an early market variety, but should be extensively grown for the winter supply. In quality for the table it equals, or, as we think, rather surpasses, the Rose. Last year, at a dinner-table where some thirty gentlemen were seated, nearly all prominent horticulturists, this potato, with some five or six others of the very best sorts, including the Rose and the Dover or Riley, were tested, having been cooked in the best possible way, and then passed about under a number so that only one at the table knew what variety was passed, each gentleman keeping his own notes, and making up his own judgment, and the Peerless was pronounced the best. This was a severe test, and a potato that could come out first best must have excellent qualities. It boils white, and the flavor is good. The yield with us year before last was excellent, but owing to the extreme dryness of last season the tubers were smaller, though large enough for the table, while in quality they were not so good as we have known them to be. This variety seems quite hardy, though we have seen signs of the potato rot occasionally. We have not the least hesitation in repeating that the Rose and Peerless are the two best sorts, all things considered, that we know.

We have grown the King of the Earlies, whose praises were "sounded out so loud that all the world might hear," and we are not well pleased with it. It will do well enough for a variety.

Bresee's Prolific is a very productive and good potato, and we think a valuable sort for farmers back in the country to raise to be sent to market by cars for winter and spring use. It grows to large size, is white, of good shape, and very fair quality for the table. E. and G. are seedlings from the same source as the above, not yet named; but as they are not as good as the Peerless, which they resemble, it will not be well to put them on the list for cultivation.

The potato crop is a very important one, and it is of the highest importance that those who raise potatoes should secure the very best varieties. The prices of some of the above sorts have ranged so high that many have been deterred from buying, but the longer they are cultivated the more plenty they become, and there are few farmers who cannot afford to buy a few pounds of any of them to try, and if they succeed, they will soon have enough for their wants.

We cannot dismiss this subject without saying a few words in regard to the quantity of potatoes used to plant an acre. Formerly, many of the best farmers would use from ten to twelve bushels to "seed" an acre, and few used less than nine or ten. They raised a great many small tubers, as well as some or even many large ones; but as the object is to get salable potatoes, it is far better to use six, or even five bushels to the acre, and thus have few small potatoes, and a good crop, generally, of large ones. The best we ever raised were from a field where we put two eyes to a hill, and we have raised very fine tubers when only sprouts were used, and no part of the potato planted. These points are disputed ones, we know, and we should be glad to have others give the result of their experience. — J. F. C. HYDE, in The Congregationalist.

Obituaries.

Died, in Hollis, Me., Jan. 18, 1871, REV. JESSE WARREN, local preacher in the Methodist Episcopal Church, aged 64 years and 7 months.

Bro. Warren, in early life, was deeply impressed with the importance of the Christian religion, and became so much interested in the study of the Bible as to be able to repeat much of the Old, and the most part of the New Testament from memory. He often felt the reprovals of the Spirit, and that he ought to give himself to God, but was unwilling to do so. And when about 19 years of age, being under very deep conviction, and feeling the same unwillingness to yield, and seeing, as he thought, a more favorable period in the future to attend to these matters, he prayed that his convictions might be removed until that more convenient season should arrive. That wicked prayer, as he has often with deep regret expressed it, caused him a vast amount of sorrow and anguish of soul. He thought in this he had committed a sin so great, that it never could be forgiven, and began to despair of ever obtaining mercy. His health failed, and he became so feeble that he could only speak in a whisper, nor walk without assistance, and seemed to be rapidly sinking to the grave, with no hope beyond it. Thus he continued in this most wretched condition for nearly two years, until one evening, when Christian friends were with him offering prayer in his behalf, and he, also, was breathing out his fervent desires to God for mercy, and at a moment when he thought he felt himself beginning to sink to irrecoverable ruin, just then he was enabled by an eye of faith to behold Him who is mighty to save, and to behold Him as his Saviour. Then his doubts and fears immediately fled away, the light of heaven shone in gloriously upon his soul, and to the astonishment of all present, he was walking, talking, and praising God with a loud voice, and soon regained his former health.

Bro. Warren commenced to preach in 1837, some nine years after his conversion; and although for many years he suffered much from a bad cough, and other bodily infirmities, yet he continued to preach up to the time of his last sickness. He loved the Gospel, and loved to preach it, and to preach it in its fullness, too; and desired to be raised up, if it could be the will of God, to preach Christ a few times more to perishing sinners. And the precious cause of Christ he loved so much in life, was not forgotten by him in death—appropriating quite a large sum for the spread of the Gospel, as has already appeared in a previous number of the HERALD.

During his public ministry, he had preached some four hundred funeral sermons, and it was supposed that his last sickness was caused by renewing a cold in attending a funeral, some eight miles from his home, on a very inclement day. This was his last public work. The following day he was taken violently sick with lung fever, which continued fifteen days. These were days of great suffering, yet he was exceedingly happy. His whole mind and soul seemed to be soaring high above earth, and when the very last sands of life were running out, he shouted, "Victory! victory! I have gained the victory!" Praised be God for such a victory as this! May it be won by us all. And may the heart of the lonely and sorrowing widow be comforted by the recollection of these shouts of triumph from her dear companion, as he passed from labor to reward, and so stay her heart upon God as to ever feel, while traveling her lonely path, that He is her sun and her shield.

Hollis, Me., Feb. 24, 1871.

S. B. S.

REV. HENRY H. SMITH was born in the town of Benson, Vt., in the year 1801, and died in South Yarmouth, Mass., Jan. 30, 1871, aged 70 years.

His father was a merchant of respectable standing in the State of Vermont, whose family consisted of five children. The subject of this memoir was the youngest of the five. At the early age of three years, he sustained an irreparable loss in the death of his mother. He was then taken into the family of his uncle, where he was treated with marked care and attention. His advantages for a common school education were very good, and his attainments were considered very creditable. At the age of fifteen he was awakened to a sense of sin and danger, and after a long struggle with self, he found peace in believing through our Lord Jesus Christ. He joined the Congregationalist Church in the town of Benson, and engaged actively in the discharge of the duties of his religious life. His attention was at this time directed to the subject of preparing for the ministry in that Church. Through the advice and generosity of Christian friends he fitted for college, and was on the point of entering the institution at Middlebury, Vt., when his health failed, and he was obliged, for a time to relinquish his studies.

After a partial recovery of his health, he engaged in teaching, in which employment he continued for several years. During this time he abandoned his design of preparing for the ministry, and commenced the study of medicine. In 1834, he taught a public school in South Dartmouth, Mass. Here, in a powerful revival of religion, which spread through all that vicinity, his attention was once more aroused to the subject of the ministry, and he felt "Woe is me if I preach not the Gospel." He was attracted to the Methodist Episcopal Church in Elm Street, New Bedford. The fervor and consistency of its piety greatly interested him, and he joined on probation. He ever after felt himself greatly indebted to the brethren there for instruction in righteousness, and also for much personal kindness. At the close of his probation, he received from Rev. Thomas C. Petree a license to exhort and hold religious meetings in the neighborhood, and preached in several of the churches. In 1835 he joined the New England Conference on trial, and was appointed to Westport and Little Compton. His second appointment was to a circuit embracing Barnstable, Yarmouth Port, and Marston's Mills. In 1837 he was admitted into full connection in the Conference, ordained deacon, and stationed in Sandwich. During the year he married Hannah H. Baker, of South Yarmouth, by whom he had two children, a son and a daughter. The latter died in infancy. The son lived to enlist in the service of his country during the late Rebellion, in which service he died.

Bro. Smith remained in the New England Conference till the formation of the Providence Conference. He then joined the latter Conference, and remained a useful and honored member until his death. He was subsequently appointed to the following respective places: Wareham, Barnstable, Falmouth, Holmes' Hole, S. Truro, Eastham and Orleans, North Bridgewater, E. Weymouth, Scituate, Pawtucket, Bristol, R. I., North Rehoboth, North Dighton, Long Plain, Portsmouth, R. I., South Somerset, Fairhaven, Dighton, Somerset. In this last appointment his health, which had been poor for many years, failed to such a degree that he was induced, at the next session of his Conference, 1870, to take a superannuated relation. From this time his health declined rapidly, till, at last, by a complication of disease, he was released from the scene of his toil and pain.

Bro. Smith was a true man, a logical thinker, an earnest Christian, and a faithful and efficient minister of Jesus Christ. Revivals attended his ministry in nearly every place where he labored; and in the day of reckoning, multitudes, converted to God through his instrumentality, will rise up to call him blessed. His end was peaceful and serene. He died full of faith, and confident hope of a blissful immortality. He rests from his labors, and his works do follow him. At his funeral, his old and tried friend, Rev. F. Upham, D. D., preached an able and appropriate discourse from 2 Tim. iv. 7, 8. His remains rest in the beautiful cemetery of the place where he had chosen to die, beside the graves of his departed children.

W. T. HARLOW.

HERALD CALENDAR.

CONFERENCES THIS MONTH.

Newark, Morristown, N. J., March 22, Simpson.
 Providence, Norwich, Ct., March 22, James.
 Missouri, Savannah, March 22, Ames.
 New Jersey, Salem, March 15, Scott.
 Nebraska, Lincoln, March 29, Ames.
 New England, Boston, March 29, Clark.
 East German, Poughkeepsie, N. Y., March 30, James.
 * Thursday.

Dedication at Grantville, March 22.
 Festival in Music Hall, Wednesday, March 22.
 Southbridge Church, dedicated March 23.
 Purchase Street Church, Newburyport, dedicated March 23.

The Secular World.

REVIEW OF THE WEEK.

Domestic.

The unfortunate difference that has for some time existed between the President and Mr. Sumner, in reference to the San Domingo annexation scheme, culminated last week in the deposition of our honored Senator from his place at the head of the Foreign Committee, and the placing of Mr. Cameron in that responsible position. The world knows how ably and honorably Mr. Sumner has discharged the duties of his office, and there are but few who seem to think that his successor possesses the first qualification for that most arduous and critical station. "The alleged motive of this action is not that Mr. Sumner opposes the annexation of San Domingo, but that he is not on friendly terms with either the President or the Secretary of State, and in the important negotiation now in progress, it is essential to have the Chairman of the Senate Committee hold confidential relations with these two officers of the Executive branch." No one will deny the truth of this conclusion; but there will be grave doubts as to whether the "two officers of the Executive" should not be somewhat influenced by the opinion of one whose experience, integrity, loyalty, and statesmanship were acknowledged and respected by all the world before the officers in question were known. Mr. Sumner may not be quite right in his present action, but it is thought the country at large will sustain him. The excitement among political circles in Washington is intense, and the debates in the Senate have been characterized by an unusual degree of earnestness, indignation, and even sadness. The strong minority who had taken issue with those who executed the will of the Executive, knew they were doing a solemn thing when they publicly ranged themselves on the side of the Massachusetts Senator. "The indignation at Mr. Sumner's deposition is scarcely greater than the shame that Mr. Cameron is to succeed him;" so says *The Advertiser* correspondent.

St. Louis was visited by a terrific hurricane on the afternoon of the 8th. The wind which first came on from the Southeast veered suddenly round to the Southwest, and sweeping over the city in a belt 200 or 300 yards wide, made the most fearful havoc. The hurricane seemed to wreak its vengeance on the railroads, as it either totally or partially demolished every railroad depot in the city. It took up whole trains of cars and hurled them scores of feet from the track. Numerous houses were unroofed and shattered; bridges, steamers, wharves, trees, everything standing in the line of the gale was overturned and destroyed, and worse than all, not fewer than seven persons have been killed, and some thirty more or less seriously injured. Over a million dollars, worth of property must have been destroyed.

The forty-first Congress expired on Saturday, the 4th, and at the same time the forty-second was born. "The king never dies." The new Congress is likely to be a memorable one in our history. The Alabama Claims, the San Domingo Embroglio, the Ku Klux Outrages, the looming conflicts between the two wings of the Republican party, the taxes—all questions of the weightiest interest—will be apt to

make lively times in the Capitol for many sessions to come.

In the Senate on the 9th, Mr. Sumner presented a memorial in favor of a general disarmament of the world. A bill was introduced to provide for a breakwater at the entrance of the Cape Cod ship canal. In the House, bills were introduced to repeal the duty on salt and coal, which occasioned a sharp discussion, and nothing more at present, though it is surmised that eventually the duties will be abolished.

Superintendent Kelso, of New York, claims to have discovered at last the murderer of Mr. Nathan. The supposed culprit is known among other names, as William Forrester. He seems to have committed many other crimes, and is not likely to be one who would hesitate at such a chance as Mr. Nathan.

Pardoe, Meredith, Duncan and Allen, four of the crew of the New Bedford whaler, Robert Edwards, were tried last week for setting fire to the ship. Pardoe was declared guilty by the jury, but recommended to mercy. The penalty for this crime is death, and deservedly so.

A large and spirited meeting of the Republicans of New Hampshire was held in Concord on the 8th. They are full of hopes for the election of Mr. Pike. We go to press too soon to chronicle this event, which was to take place on Tuesday.

Martial law has been proclaimed in parts of North and South Carolina and Tennessee. The reason for this action is on account of the bold and hostile attitude of the Ku Klux. A large body of armed men from Tennessee and North Carolina have made their appearance in York and Chester Counties, S. C., and fighting has been going on for several days. Major Whitehead, of the eighteenth infantry, stationed at Yorkville, arrived on the 9th, and reports that the most horrible outrages had been perpetrated in those counties since Saturday night, by both the colored militia and the Ku Klux organization. On Monday, Captain Williams, a mulatto, commanding a company of militia, was hanged near Carmel Hill, and a number of his men inhumanly whipped; and since then the fighting has been continuous. Major Whitehead reports that the negro militia company commanded by Williams were defeated on Monday night, and fled to their camp at Yorkville. He disarmed them, and now reports to the governor for orders.

France.

Paris is in a very disturbed condition, and it seems as though the elements of a great civil conflict were at work. The inhabitants are growing suspicious of each other, and tourists and foreigners are looked upon as spies. Americans and Englishmen have been insulted and roughly handled in the streets, several barely escaping with their lives. The mob in Paris at the present moment is almost wild with excitement, and the authorities appear powerless to prevent the spread of the threatened revolutionary spirit. The mob is in possession of a large quantity of arms and ammunition, far exceeding that of any revolutionary gathering known in the history of France.

The Place de la Bastille is guarded by eight battalions of national guards. Two more mobiles were wounded in defending carriages containing arms and ammunition. The national guard threatens to dissolve the national assembly should it meet at Versailles. General Vinoy, as military commander of Paris, threatens to bring a large force to bear against the national guard.

Thiers will soon dissolve the Assembly, and will appeal to the people to decide the future government. Ducrot, Chanzy, and Faidherbe, are working for the Emperor. Bonapartist meetings in the provinces are numerous. Changarnier is seriously ill.

Great Britain.

The Royal Albert Hall, a magnificent

building, erected for the London Exhibition of 1871, will be formally opened to the public on the 29th of March, by the Queen in person.

The protocol which has been drawn up by the European Conference for the signature of the powers, affirms the inviolability of treaties, and recommends a continuance of the Danubian commission. It also recommends the total abolition of the neutrality of the Black Sea, and gives to the Sultan full powers over the Dardanelles and Bosphorus.

LATEST.

It is rumored that Mr. Sumner was removed from office at the request of Sir Edward Thornton, Mr. Sumner's views on the Alabama question being, by no means, in accordance with those of the British Government. P. S. This is denied.

The British House of Commons has passed the bill permitting marriage with a deceased wife's sister.

Rocheport is dead.

Order has been restored in Paris.

The French National Assembly has voted to remove to Versailles.

EDITORIAL ITEMS.

Rev. Mr. Hatch has come to grief. He was taken before the court for distributing tracts at the entrance of the Tremont Temple. Judge Bacon delivered him from bonds. So the chance is lost for the first martyr of the Free Religious school. Servetus is not going to be burned on Boston Common. It was a foolish deed to try thus to suppress a foolish fellow. He is very useful in scattering very useless tracts. He goes into evangelical meetings where he has not the least right to speak, and proclaims his infidelity. He asserts that he is encouraged in this course by the Unitarian leaders. He even claims that Rev. Mr. Hale tells him to go ahead, and Rev. Mr. Bush endorsed him before the court. So, as he scatters his tracts in favor of Voltaire, and like infidel words written by Mr. C. K. Whipple, he is only following out the policy of his association. Let him go on. It is well, however, to understand who are his backers. Rev. Mr. Alger is put in their list of preachers in a doctrinal course representative of their denomination, — a man who denies the resurrection, the Holy Sabbath, salvation by the Lord Jesus Christ, the holy Scriptures, and every other Gospel truth. With Mr. Alger as their preacher, and Mr. Hatch as their tract-distributor, the outcome of their creed and efforts will soon be evident to every mind.

A Memorial Service in commemoration of Hon. Lee Claflin will be held at Grace Church, next Sabbath afternoon. Rev. Mr. Chapman, Drs. Hascall, Kirk, and others, will take part in the services. The public are cordially invited to attend.

The great trees of California are brought to Boston in the great chip on exhibition at Scollay's Buildings. It is a good specimen of human nature, that while many take the terrible ride to the Mariposa Valley to look at these giants, and multitudes of men read of them, and wish they could go and see them, this good specimen of their greatness is left unvisited. It will only remain in Boston a week or two longer. It is well worth looking at. Fifteen feet across, half as high again as most high studded rooms, with steps ascending to its top, one gets an idea of the mighty foresters for twenty-five cents, that he will not forget in a life-time. Take your children, and go yourself to see the Big Tree.

THE ESCAPED NUN COMING TO BOSTON. — Miss Edith O'Gorman, "The Escaped Nun," will give two lectures at Music Hall, Thursday and Saturday evenings, March 16 and 18. She has some thrilling stories to tell of conventual life. Her lectures are always crowded.

This letter speaks for itself. We hope many brethren will find money and time to take a run

to the Pacific, stopping with Bros. Inskip and McDonald, to hold a tent-meeting under the eaves of Brigham Young's tabernacle.

BROOKLYN, March 9, 1871.

DEAR BRO. HAVEN: — We have made arrangements, if a given number can be obtained, to get reduced fare from New York to San Francisco and return. The fare for the round trip for twelve or more, \$167, being \$105 less than the regular fare. Tickets will be good for three months, and if purchased by the 5th of April can be used any time up to the first of July. Perhaps some of our friends in New England would like to take a trip with us, or at least, would like to take advantage of the arrangement. If they will inform me at Brooklyn any time before April 19, they can be reckoned in, but not after. Will you put the substance of this note into the HERALD of next week, and oblige

Yours truly, W. McDONALD.

The many throughout New England who have invested in the Bonds of the Central Railroad of Iowa, will be interested in learning that the road is already doing a very large business, which promises, within the year, to surpass the expectations of the friends and stockholders of the Company. New rolling stock is needed to supply the transportation demand; and there can be no question as to the soundness of the Company's First Mortgage Bonds, which are limited to but \$16,000 per mile.

A UNIVERSAL REMEDY. — *Brown's Bronchial Troches* for Coughs, Colds, and Bronchial Affections, now stands the first in public favor and confidence; this result has been acquired by a test of many years. Its merits and extensive use have caused the Troches to be counterfeited, and we would caution purchasers to be on their guard against worthless imitations.

A CHANCE FOR HOMESTEADS. — Under the recent decision of the Attorney-general the Secretary of the Interior has withdrawn, for the Atchison, Topeka and Santa Fe Railroad Company, the odd sections upon either side of the Arkansas river, as far west as Fort Dodge, to which point the company will push the road with all possible dispatch. Here is a splendid chance for persons desiring to obtain homesteads, which will cost nothing but the settling and occupying the lands. The lands of the Arkansas Valley are unsurpassed in fertility by those of any valley in the West; the climate is salubrious, and so mild that cattle can graze during the entire winter. As yet there are no settlements in this portion of the Arkansas Valley, but before this year has passed the even sections will probably be all occupied as homesteads. To reach these, emigrants should go by Kansas City to Topeka, and thence by the Atchison, Topeka and Santa Fe Railroad to its terminus, whence stages run daily in all directions.

READ WHAT REV. C. L. EASTMAN SAYS.

DR. BIRMINGHAM — My dear sir: I have for a long time desired to give testimony in favor of your most excellent medicine, "Anti-Spasmotic Drops." I have used it for headache and bowel derangements with the most positive benefit. I want to recommend it to the afflicted as a medicine invaluable. I have not allowed myself to be without it for years. I do not feel quite safe unless I have it in the house, and if traveling it usually occupies a place in my outfit. I wish all could know its virtue.

Yours most truly,

REV. C. L. EASTMAN.

Woburn, March, 1871.

Mar. 15, 1871.

FOR TWENTY-FOUR YEARS

POLAND'S HUMOR DOCTOR has been manufactured and sold, every year increasing the value of its reputation and the amount used. It is highly prized in New Hampshire, where it originated, no other medicine being considered so good or so well adapted to cure the many diseases arising from or connected with an impure state of the blood. It can be safely relied upon as purely vegetable, harmless, yet powerful to cleanse the blood.

ORNAMENTAL IRON WORK. — Our readers will not fail to notice the advertisement of J. L. Roberts & Co. They manufacture Ornamental Iron Work in great variety, and are known to us as thorough mechanics, and in every way responsible.

Mar. 16, 1871.

Burnett's Kallistion is the best cosmetic.

Whitcomb's Asthma remedy — sure cure.

Feb. 2, 261 cow

No fears need be entertained as to the results, if you use the *White Pine Compound* for your Cough, Weak Lungs, or Kidney Trouble. It is certain cure in almost every case.

Money Letters Received to March 11.

J. Q. Adams, A. Anderson, W. H. Annis, B. S. Aray, W. D. Bridge, B. Beedle, A. Church, B. Cook, B. E. Coddling, J. M. Clark, L. P. Cushman, E. Cutler, J. H. Cissell, S. M. Dutton, E. Douglass, L. Fish, J. Fletcher, L. P. French, H. W. Goodwin, N. D. George, S. Greene, B. C. Hammond, C. D. Hills, C. A. King, D. Kelley, C. E. Knowlton, A. S. Ladd, L. Marcy, E. Martin, B. G. Metcalf, Z. A. Mudge, H. H. Olds, Moses Palmer, S. Roy, Wm. Sawyer, C. Stone, E. Sanborn, J. T. Spofford, M. Sherman, C. W. Totman, T. B. Tupper, J. E. Walker, A. T. Whiting, N. W. Wilder, Geo. H. Winchester, J. W. Walker, A. M. Wheeler.

V. A. Cooper, O. H. Jaffer, W. S. Jones.

